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J. B. LIPPINCOTT & CO.,

PHILADELPHIA.

Regimen Sanitatis Salernitanum.

CODE OF HEALTH

OF THE

SCHOOL OF SALERNUM.

TRANSLATED INTO ENGLISH VERSE, WITH AN
INTRODUCTION, NOTES AND APPENDIX.

BY

JOHN ORDRONAU, LL.D., M.D.,

PROF. OF MEDICAL JURISPRUDENCE IN THE LAW SCHOOL OF COLUMBIA
COLLEGE, N. Y., ETC., ETC., ETC.

“Laudibus æternum nullum negat esse Salernum;
Illuc pro morbis totus circumfluit Orbis,
Nec debet sperni, fateor, doctrina Salerni.”

Immortal praise adorns Salerno's name,
To seek whose shrine the World's infirm once came,
Nor should this Age, her Laws of Health, disclaim.

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TO

NATHAN SMITH LINCOLN, M.D.,

PROFESSOR OF SPECIAL OPERATIVE AND CLINICAL SURGERY IN THE NATIONAL
MEDICAL COLLEGE, WASHINGTON, D. C.,

THIS

MEDICAL FOSSIL, NEWLY PRESERVED IN ENGLISH VERSE,

IS

AFFECTIONATELY DEDICATED,

AS A TRIBUTE OF RESPECT TO HIS HIGH PROFESSIONAL AND CLASSICAL
ATTAINMENTS, AND A HUMBLE MEMORIAL OF THE LIFE-
LONG FRIENDSHIP OF A COLLEGE CLASSMATE.

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P R E F A C E .

TO cherish the memory of our professional masters with becoming reverence, and to fan the dying embers of classical scholarship on the hearthstone of modern Medicine, have been the impelling motives to the preparation of this volume. For its text, however old it may appear, now that nine centuries have rolled their engulfing tides upon it, is one which, whatever its rhetorical merits, can never be worn out in human estimation. The preservation of Health is a living problem in every age. And, although disenchanting Science, through her prying handmaids, Physiology and Chemistry, has rudely shattered the old medical idols seated at the gateways of Nature, and carried the torch of investigation into a world not dreamed of by the Salernian masters, yet their writings, as embodied in the following Code, re-echo with intuitions which our meridional philosophy both accepts and demonstrates to be the expressions of great fundamental laws, that must have been inscrutable to these Medical Fathers.

Aside from these facts, however, the wisdom of successive generations has set the seal of its approbation upon the

Regimen Sanitatis Salerni as a work of transcendent merit. Though written in the early twilight of the Middle Ages and in inferior Latin, it at once took its place alongside of such classic productions as the Aphorisms of Hippocrates. No secular work, indeed, ever met with more popular favor, nor infused its canons so radically into the dogmas of any science. It was for ages the medical Bible of all Western Europe, and held undisputed sway over the teachings of its schools, next to the writings of Hippocrates and Galen. For centuries, the educated world, laymen, as well as physicians, pondered over its broad truths, its quaint suggestions, its astute interpretations of physical phenomena and its aphoristic sayings, as the hoarded wisdom of all preceding time. And though its merit is not enhanced by the framework of Leonine verses in which the subject was set, it would be unjust to suppose that even this masculine, unvarnished measure, without any quality to recommend it save its sonorous cadences, had no part in introducing it to popular favor. Little wonder is it, therefore, that it became a Book of Proverbs among physicians, a sort of *Vade Mecum* in fact, which, down even to modern days, each one felt bound to commit to memory, as Cicero tells us Roman boys did the Twelve Tables, *ut carmen necessarium*. To such a celebrity had this Poem attained even to the present century, that it has passed through, as one critic asserts, two hundred and forty editions, while others say only one hundred and sixty-three. Be this as it may, either figure expresses a popularity not commonly acquired by any secular work.

With such a record to introduce it, little need be said in explanation of its reappearance, beyond what was stated in the opening sentence of this preface. The Poem—however barbarous its Latin, however limping in structure and faulty in syntax, as well as prosody—will always speak for

itself, and prove its own highest worth to consist in the pointed common sense which sparkles in almost every line. Copies of it have also become so exceedingly rare that few, even, of our largest libraries contain any. It is fast becoming, therefore, a lost constellation in the firmament of letters; and, inasmuch as with the decreasing attention paid to classical culture among physicians of our day the writings of the early masters are gradually drifting into oblivion, I have, out of love and reverence for them, endeavored to rescue this waif from Lethean submersion, and to present it, "tricked out in *the* new-spangled ore" of a versified English translation, as a contribution to our own medical literature.

No English translation of the *Regimen* has appeared since 1617, and that one being susceptible of improvement not less in language than in versification, as may be judged by the specimen annexed, I have accordingly undertaken the task of producing as literal a translation in verse as the spirit of the original, its medical dogmas, aphoristic sayings, the differences of idiom between the two languages and the cramping exigencies of prosody, would permit. It has been my aim, throughout, to secure fidelity of translation rather than grace in paraphrase, since the pith of an aphorism would often be destroyed by diffusing this latter through the waters either of circumlocution or of a metaphor; and yet, with a double-rhyming Latin line, it has been impossible at times to give a literal interpretation within the mechanical limits of heroic verse. Nothing but a *tour de force* could accomplish it. How far, therefore, I have been able to serve the English, without misinterpreting the Latin, the reader can best judge for himself. And if I shall have succeeded in rekindling a flame of admiration for the labors of the Medical Fathers, however humble they may appear by the side of those of our Athenian

civilization, I shall have secured a tribute to the sovereignty of science and the memory of her pioneers, such as is too apt to be neglected in the midst of the rapid and gigantic strides of this Age of Wonders.

J. O.

ROSLYN, N. Y., August, 1869.





INTRODUCTORY.

HISTORICAL SKETCH OF SALERNUM.

Terra Salerni.

Urbs Phœbo sacrata, Minervæ sedula nutrix ;
Fons Physicæ, pugil eucrasiaë, cultrix Medicinæ ;
Assecla Naturæ, vitæ paranympa ; salutis
Pronuba fida ; magis Lachesis soror, Atropos hostis ;
Morbi perniciës, gravis adversaria mortis.

* * * * *

quò tanquam sole nitenti

Et nitet, et nituit illustris fama Salerni.¹

THESE words, written by a mediæval poet of renown, are not an inflated metaphor, terminating in an empty boast. The earliest school of Medicine in Christian Europe has, even in the fragments of her doctrines which have descended to us, bequeathed an imperishable legacy to the Healing Art, such as no other academy ever did. And to-day, after nine hundred years have added their stores of acquisition to the past achievements of the human mind in science and art, the name of Salernum still stands without

¹ Aegidius Corboliensis. Lib: de Virtut: et Laud: Comp: Med. In Leyser's Hist. Poet: et Poem: Medi-Aevi. Cited in Croke's Regimen Sanitatis Salernitana: p. 54.

a peer in historic grandeur, as the true Day-Star and Herald of Didactic Medicine, among the Western nations. The representative and expounder of the Hippocratic doctrines, embellished with the later culture of the Arabians, her school became the repository and fountain of all past learning, the strong pillar of tradition and the most jealous guardian of conservative Medicine. An uncompromising enemy to empiricism in every form, she still practiced a boundless liberality toward proficiency and culture in medical scholarship wherever found, inviting to the privileges and honor of a seat in her faculty, the wise of either sex; thus anticipating by centuries all subsequent medical schools in this act of intellectual justice; and after collecting the floating, fragmentary knowledge of previous generations, has given it to the world developed and digested in special treatises by her ripest scholars. No school of Medicine in any age or country, if only for this, can ever over-peer her in renown; and even, as in the Universities of Europe during the Middle Ages, at the bare mention of the name of the learned Cujacius, every scholar instinctively uncovered himself, so at the very name of Salernum, that fountain and nurse of rational Medicine, every physician should recall her memory "with mute thanks and secret ecstasy," as among the most spotless and venerated chapters in the history of his art.

According to a native historian,¹ the city of Salernum was so named from *salum* (salt), and Lirnus, the river

¹ ANTONIO MAZZA, *Historia Urbis Salerni*, in Grævius, Thesaurus Antiq. Ital. vol: 9, part: 4: § 9.

Michael Zapulle "Nel Compend. dell' Histor: di Napoli," fol: 267, says:

"Fu Salerno edificate da SEM, come si legge nell' officio particolare di quella chiesa, approbate da Sommi Pontifici, e nelle Croniche di quella Citta."

which washes it; while according to more ancient chroniclers, it was founded by, and derived its name from Shem, the elder son of Noah.

“Salernum post diluvium a Sale Noe pronepote conditum.

Exulta, cujus studio,

Arphaxad, Sale primogenitum tuo nomine nuncupavit.”

And in the church, during the festival of Sts. Fortunatus, was sung, after mass, this anthem :

“O Salernum, civitas nobilis quam fundavit Sem.”

According to these same traditions, Shem founded five cities in Italy, all whose names begin with S., viz. : Sipontum, Samnia, Salernum, Surrentum, Sena-Vetus. But it is far more probable, and all contemporaneous history favors the idea, that Salernum, whatever the etymology of its name, was founded by Goths, Suevi or Lombards, any of which tribes might, in their general migration through the fallen Roman Empire, have colonized on the shores of Southern Italy. The position of the city, with the sea on the south and sheltering mountains on the north, whose sides were clothed with balsamic forest trees, seems always to have been considered an inviting one to strangers, and when its monks, stimulated into additional activity of mind by the labors of their brethren in the neighboring monastery of Monte Casino, began to study and to practice the scientific medicine of the Greeks and Arabians, the influx of invalids and students into the city became proportionally great. Indeed, the renown of these monk-physicians, carried possibly in the mouths of itinerant Crusaders, spread over Europe, and led the poets of that and subsequent ages to speak of the city as *Urbs antiqua Salernum, celebrata per Orbem*. And from this generally admitted pre-eminence in medical learning, its school stood as the recognized head of dogmatic Medicine, and representative of the last and best culture in the Healing Art down almost to the sixteenth cen-

ture. Such was the fame, founded upon merit, of this little city in which Minerva found so many untiring worshippers.

THE SCHOOL OF SALERNUM.

The Medical School of Salernum dates back to the ninth century, although writers disagree so extensively upon the question of its origin, whether ecclesiastical or lay, that it is hardly worth our while to open any discussion upon it.¹ That a school existed there, flourished, and was the acknowledged head of all European medical academies during the Middle Ages, is an established fact no longer to be gainsaid. As early as 984, Adalberon, bishop of Verdun, is recorded to have visited Salernum for the purpose of obtaining medical advice; and the abbot of Monte Casino, Desiderius, afterward known as Pope Victor III., also came there in 1050 for the same purpose. Peter of Amiens, writing about the same time, mentions in terms of high praise Gariopuntus, one of the masters in its school, as an aged philosopher greatly skilled in medical lore.² And in 1057, according to an authoritative historian,³ Rudolph, surnamed Mala Corona, who was himself an adept in the physical sciences, on visiting Salernum, as any scholar would the seat of a flourishing university for the purpose of communing with its distinguished lights, found, in the person of a learned matron and professor, Trotula, the only intellect that could successfully combat with his own. But a few years later, Roger, Count of Sicily, con-

¹ PUCCINOTTI, *Storia della Medicina*, Tom : ii., p. 247. Livorno, 1855.

² *Ecole de Salerne. Introduction*, par le Dr. Charles Daremberg. Paris, 1861, p. xxiv.

³ Rudolphus Mala Corona Physicæ scientiam tam copiose habuit, ut in urbe Psalernitana, ubi maximæ Medicorum Scholæ ab antiquo tempore habentur, neminem in medicinali arte præter quandam sapientem mulierem, sibi parem inveniret. ORDERICUS VITALIS, *Eccl : Hist : lib : 3, ad Ann. 1057.*

firmed by letters patent the *ancient privileges* of its College of Doctors. Romualdus,¹ writing in 1075, speaks emphatically of the high renown already achieved by Salernum, of which place he had not only been archbishop, but had also obtained a wide reputation as a skillful practitioner of medicine. The archives of the Neapolitan kingdom contain the names of Salernian physicians of as early a date as 846, and in whatever way the school is mentioned by mediæval writers, it is always spoken of reverentially, because of its great antiquity.

The Greeks, who, in the persons of Hippocrates and Galen, must be considered as the founders of all rational Medicine, have always maintained a foothold for their doctrines in some of the medical schools of Europe. And to-day, Montpellier, the former rival and present successor of Salernum in dogmatism, is perhaps the purest Hippocratic school in the world. While it is true that the medical Fathers were translated into Latin as early as the sixth century, as appears from a passage in Cassiodorus,² yet it would seem that their authority was somewhat rivaled by the more practical treatises of the Methodists, who, for a while at least, held sway in the schools. The subsequent development of medical learning among the Arabians and their sedulous culture of the Fathers, whose treatises they had translated and adopted in their seminaries, revived their waning authority among those Western nations with whom Arabian civilization had come into contact. But whether this orthodoxy in medicine was carried to Salernum by the Saracens or not (and their visits, originally of a predatory nature, do not antedate the middle of the ninth century),

¹ Romualdus, *Chronic. Salernit*: in Muratori, *Script. Rer. Ital. Vet.*: vol: vii., part 162.

² "Legite Hippocratem et Galenum lingua Latinâ conversos." Muratori *Antiq. Ital.*: vol: iii., col. 930.

all writers agree upon the fact that her-early, constant and uncompromising conservatism had, from the first, won her the distinguished title of CIVITAS HIPPOCRATICA,¹ a title of which she was herself justly proud, since this legend was inscribed upon her seal.

But although an enemy to Empiricism and Methodism, either of which creeds had been considered as essentially heterodox even in the days of Galen, her dogmatism in practice was guided by a rational interpretation of the elements of general pathology. Hence, according to the *Practica* of Petrocellus and the *Passionarius* of Gariopuntus about A. D. 1040, the form of practice of her physicians was essentially *Methodist* (doctrines of *strictum et laxum*) in their pathology, but dogmatic, or more properly Hippocratic in their therapeutics;² yet, as it is alleged, without any consciousness of the opposite character of the two systems, the former of which they would have been horrified to adopt *suo proprio nomine*. It is not necessary, however, in this connection, to discuss in detail the peculiar tenets of this renowned school. They may have been purely Hippocratic, or partly Themisonian. They may have professed *humorism* alone, or combined *solidism* with it. Their pathology and practice may have been consistent or contradictory, and a critical historian might properly embark upon the task of analyzing and settling this long-mooted point. But to us it is not a question requiring discussion here. Let Salernum have been more or less tintured with progressive ideas in Medicine, sometimes relaxing, sometimes narrowing, her dogmatic conservatism, she has still come down to us through all the varying phases of nine centuries as the unquestioned fountain and archetype of

¹ Antonio Mazza, *Hist: Salerni*, cap. ix.

² *Daremberg*, *Op: cit*: p. xxi.

orthodox Medicine, and the mother of all subsequent medical schools.

The Statutes of the college of Salernum are remarkable for the jealous guardianship which they exercise over the purity and proficiency of candidates for medical degrees. The school had selected for its patron St. Matthew, and for the motto on its seal the words "*Civitas Hippocratica.*" Its Faculty consisted of *ten professors* or *Magistri*, who succeeded each other according to seniority.¹ The examination of candidates was conducted with great strictness, and consisted in expositions either of Galen's Therapeutics, or the first book of Avicenna; also in the Aphorisms of Hippocrates and the Analytics of Aristotle. If successful, the candidate received the title of M. A. and Physician.

Candidates were required to be twenty-one years of age, and to produce proofs of having studied Medicine for seven years. As yet the degree thus obtained did not authorize one to practice indiscriminately in every department; for, if the candidate desired to be admitted to practice Surgery, it was required in addition that he should study Anatomy for one whole year. But every one, to whatever degree admitted, must first swear to be true and obedient to the Society of Physicians—to refuse all fees from the poor, *and to have no share of gains with apothecaries.* A book was then put into his hands—a ring upon his finger—his head was crowned with laurel, and he was dismissed with a kiss.

These statutes were modified from time to time, although the spirit of rigid honor and medical orthodoxy in which they were cast was never abated to the last. Again, another law required that the candidate should have accomplished three years of study in logic, and five years in both medicine and surgery, before he could be admitted to an

¹ Sprengel's History of Medicine, vol: 2, p. 142.

examination. He must also swear to conform to established rules, and among other things, *servare formam curiæ hactenus observatam*, and inform the authorities whenever an apothecary falsified drugs.

On the other hand, apothecaries were obliged to compound medicines as the physician directed and to sell them at an established price.

Frederick II., A. D. 1225, gave to the Universities of Salerno and Naples the exclusive right of conferring degrees and licenses to practice medicine in the kingdom of Naples. The candidate when admitted received the title of *Magister*, and was so confirmed by royal authority.

A still later law required, after five years' study, another year of practice with an old physician. But during these five years the candidate might still teach in public. Another rule, which was evidently considered of more than ethical obligation, forbade every physician to share in the profits of apothecaries or to keep a drug store himself.

The instruction imparted in the school was restricted to such principles alone as were found in the authenticated texts of Hippocrates and Galen.

The *fees* of practitioners were duly regulated according to *time* and *distance*. Thus, for office-calls and those within the city limits during the day, physicians received half a *tarenus*;¹ for calls outside the city three *tarenis* if

¹ The *tarenus* was a gold coin equal in value to two Neapolitan *carlini*, or about twenty-eight and one half cents of our money, gold standard. At this rate, our illustrious Masters of Salerno received fourteen and one quarter cents for office-calls and such as were made in the city; and seventy-five cents for those made out of town.

Content with little, like Hippocrates,
They practiced more for honor, than for fees.
But when the fee was earned, the visit made,
Without delay, they asked to be repaid.

Vid. Appendix, *Ad Præcavendum Acgrorum Ingratitudinem*.

entertained at the patient's house, otherwise four; and the patient might call in the physician twice during the day and once during the night. The poor always to be attended gratuitously.

Druggists (*stationarii*) and apothecaries (*confectionarii*) were placed under the supervision of physicians, who were forbidden to merchandise with them as to prices, or to own any share in their profits. And both those who sold and those who manufactured drugs were first sworn to a strict adherence to the Codex; their number was limited, and the cities or towns in which they could follow their avocations carefully designated. The prices allowed to be charged by them were based chiefly upon the perishable nature of the articles. Two Imperial inspectors were charged, in connection with the Medical Faculty, with the duty of superintending the preparation of all electuaries and syrups. In matters appertaining to medical police, such as contagious diseases, sales of poison or love-philters and other charms, the laws at Salernum were in advance of the age, and hardly surpassed even in our own day. Those, in particular, relating to apothecaries are worthy of imitation and adoption in every civilized country.

The same emperor, Frederick II., who had legislated so wisely in his ordinances regulating medical instruction and practice, dealt a fatal blow to the school at Salernum when he erected a rival academy at Naples. By whatsoever motive induced, his knowledge of, and respect for the sacred traditions clustering around this old Hippocratic shrine, should have made him hesitate and refrain from dealing it a wound destined to sap its existence. But so it was; and from that moment the active life of the institution began to diminish. Bologna and Paris, both jealous rivals of Salernum, and who had essayed by imitation of her teachings to eclipse her didactically, soon took advantage of

their opportunity. The infusion of Saracenic Medicine into the Hippocratic doctrines at Salernum became more and more apparent, and only in the department of surgery do the Greek traditions still appear to hold their original sway during the period of her decline. And yet, such is the ingrained respect of the human mind for whatever has survived the erosions of time, that we instinctively retrace our steps in periods of doubt to consult ancient authorities, if even but traditional; such, in fact, is the historical momentum of a great name, which, once crowned in the temple of Fame, can never be dethroned or stripped of its sovereignty, that, as late as the middle of the last century Salernum was still considered the *mater et caput* of medical authority in ethical matters, for in 1748 disputes as to precedence in rank between physicians and surgeons having occasioned painful differences among French practitioners, the Medical Faculty of Paris addressed an official letter to the Faculty of Salernum, requesting their counsel and assistance in the formation of a judgment upon the issues then raised before them. This is the last historical appearance of the famous School of Salernum, for a sweeping royal decree of 1811, centralizing instruction in a few designated centres, virtually completed her downfall, by assigning to her a place among gymnasia or preparatory institutes only.

Thus died the venerable and venerated mother of all Christian medical schools amid the splendors of a meridional civilization, of which, in her own department, she had been the day-star and morning-glory. The first to rise from the darkness of the Middle Ages, and to aid in the revival of medical letters, she continued faithful to her trust and her tenets for more than *nine centuries*. What school ever did as much for medical learning? Or where did rational Medicine ever find so firm and enduring a shrine? It is sad to think that not a stone of the old University is

now standing—that not a fragment of the valuable collection of MSS. contained in her once opulent library still remains in Salernum ; but scattered here and there on dusty shelves and in unfrequented corners, they have been left to the chance discovery of some mousing antiquary. But for all this, the name and fame of Salernum cannot die, and the prophecy of the poet, whose lines we have already quoted, continues to be fulfilled :

“quò tanquam sole nitenti
Et nitet, et nituit illustris fama Salerni.”

For the art of printing, as early as 1480, enshrined in enduring forms the writings of her distinguished masters, and although but little known among the physicians of modern times, even by name, their works have not perished on that account. They still live in history, and still merit recognition at the hands of those who most honor themselves when they honor the traditions and the laws, the philosophy and the recorded wisdom of their professional predecessors. Forming as they do, a professional legacy, they are to be esteemed for what they have done, not for what they can now do ; since, like an heir-loom, their worth lies more in their history than in any presently convertible value. And wherever any man shall be found who carries into the conception of his professional relations, and the obligations he owes to them, something higher than a craven, artisan spirit of acquisition, he will be proud to remember those great names which have adorned his own calling ; anxious to know something of the taste and of the quality of their labors, and more anxious still to carve a line, to raise a stone, and to preserve, untarnished, their memory from the effacing hand of time.

Of the many learned men who flourished at Salernum, and whose names, exhumed from the dust of centuries by

M. de Renzi,¹ have now been enshrined in their proper historical niches, it must suffice, in a sketch of this kind, to mention only the leading ones. To those who may be inclined to pursue the subject at greater length, we would recommend the perusal of Peter Diaconus, *De Viris Illustribus*, also the *Chronicon S. Monasterii Casinensis*, auctore Leone, and continued by Petr: Diaconus; Fabricius, *Bib: Med: et Infim: Latin:* and Mabillon, *Annales ordinis S. Benedicti*; and lastly, A. Mazza *Hist: Salerni*, in Grævius Thesaurus; and Romualdus, *Chronicon Salernit.* in Muratori's *Scripts. Rer. Ital:*

Of these distinguished men who wrote on medical subjects, Abbot Bertharius was one of the earliest, but what was the particular topic discussed by him is not definitely stated. His successor Alfarius wrote upon the four humors. Desiderius also distinguished himself as a physician no less than a philosopher and theologian. Constantine of Carthage, who came to Salernum after a long curriculum of study at Bagdad, was known as a voluminous writer and on many topics. A disciple of his, known simply as John, published a book of Aphorisms, and Gariopuntus wrote about the same time. Nicholaus wrote a work entitled *Antidotarium*. Musandinus wrote on Dietetics; Maurus upon Urine and Phlebotomy; Bartholomæus and Cophon upon Practice. There were also many graduates of Salernum distinguished in other walks of life than that of medical practice, and whose names have descended to us; such as the famous St. Bruno and Romualdus.

With true chivalric respect for intellect wherever found, Salernum also opened her halls and chairs of instruction to eminent women, several of whom became professors and have left works on Medicine not inferior in character to

¹ *Collectio Salernitana*: Napoli 1852-59: vols. 5.

those written by their masculine colleagues. Thus Abella wrote a poem in two books: "*De Atrabile et de Natura Seminis Humani*; Mercuriadis wrote *De Crisibus, de Febre Pestilenti; de Curatione Vulnerum, de Unguentibus*; Rebecca, *de Febribus, de Urinis et de Embryone*,¹ and Trot-tula, *de Mulieribus Passionibus*." The justice of allowing every human being to fill whatever sphere in life God has endowed him or her with fitness for, was a dogma in the Salernian ethics, which might be profitably imitated in this day of superior intelligence; and the safety of doing so was fully vindicated in the writings of these female physicians, who proved themselves the most conservative and orthodox of writers, as they must have been of teachers.

THE POEM CALLED "REGIMEN SANITATIS SALERNITANUM,"
OR SOMETIMES SIMPLY DESIGNATED AS "SCHOLA SALER-
NITANA."

Whatever may have been the value to medical literature of the writings of the School of Salernum—contributions to science, which, as now collected, form many volumes²—the chief renown of her didactic essays rests almost exclusively upon her famous Poem *De Conservanda Valetudine*,³ which, under various names, and finally complimented with the title of *Flos Medicinæ*, attained such an unparalleled celeb-

¹ Croke's *Regimen Sanit: Salernit: p. 14.*

² *Collectio Salernitana; ossia documenti inediti, e trattati di Medicina appartenenti alla Scuola Medica Salernitana, raccolti e illustrati da G. E. T. MENSCHEL, C. DAREMBERG e S. RENZI, premessa la storia della scuola pubblicata a cura di S. de Renzi, Napoli, 1852-1859, 5 vols. in 8vo.*

³ *Quod Academiam Salernitanam maxime commendavit, et ejus gloriam transmisit posteris, opus est illud, DE CONSERVANDA VALETUDINE.*

Zacch: Sylvius, in *Præfatio. Scholæ Salernitanæ Roterodami 1648:*

rity as rendered it a *carmen necessarium*¹ in the mouth of every physician, down almost to the eighteenth century. Not to have been familiar with it from beginning to end, not to have been able to quote it orally as the occasion might require, would, during the Middle Ages, have cast serious suspicion upon the professional culture of any physician. Indeed, it was a general favorite among the educated of every class, and looked upon, like Solomon's Proverbs, as a People's Book, useful to all who could appreciate its wide yet broad and common-sense suggestions as to the conduct of our physical life. So universally were its merits recognized and endorsed that an edition of it was printed as early as 1480.² Since that time, according to Mr. Baudry de Balzac,³ *two hundred and forty* editions of this famous Poem have been published, and in almost all the languages of modern Europe. Sir Alexander Croke,⁴ from whose edition we have prepared the subjoined list, has collected a descriptive catalogue of one hundred and sixty-two.

EDITIONS OF THE SCHOLA SALERNITANA.

The first edition, with the commentary of Arnaldus de Villa Nova, appears to have been printed at Montpellier,

¹ Nullus Medicorum est, qui carmina Scholæ Salernitanæ ore non circumferat, et omni occasione non crepet.

ZACCHS. SYLVIVS ut Supra.

² At Montpellier. Vid. Brunet, Manl: du Lib: vol: 3, p. 541.

³ *Collectio Salernitana*. Naples, 1852, t. 1, p. 417: and re-edited by Messrs. Daremberg and Renzi. Naples, 1859. pp. 128.

The early editions vary in the *title* given to the Poem. In some it is *Regimen Sanitatis Salerni*; or *Medicina Salernitana, seu De Conservanda Bona Valetudine*; while the MSS. usually style it *Flos Medicinæ*.

See SYLVIVS ut Supra.

⁴ For a detailed list of all these editions, including place and year of publication, and name of editor, see CROKE'S *Regimen Sanitatis Salernitanum*, Oxford, 1830, p. 67.

A. D. 1480, in quarto; and there have been subsequently issued in the *original* Latin no less than one hundred and seven editions.

Of *translations*, generally repeated in succeeding editions, the earliest being in German, A. D. 1474, there have been issued of editions:

In German.....	16
“ French, ¹ earliest A. D. 1501.....	19
“ Italian, “ “ 1549.....	7
“ Dutch, “ “ 1658.....	1
“ Bohemian, “ “ 1721.....	1
“ Polish, “ “ 1532.....	1
“ Hiberno-Celtic “	1
“ English, ² earliest “ 1530.....	
And including the present one	10
	56
Forming with the before-mentioned 107 in Latin, a grand total of.....	163

A popularity so general, and extending through so many centuries, could not have rested upon any ephemeral basis derived either from the character of the poetical form in which the work was presented, or any particular admiration either of its authors or of the person for whose benefit it was originally written. Prejudices born of extrinsic causes do not long survive, nor do succeeding generations adopt them with alacrity, or seek by imitating their subjects to perpetuate them in kind. Truth alone endures the successive criticisms of time, and when any work of man has

¹ Two more should be added to these, viz. : that of 1825 and 1861.

² Of these nine *editions*, only *three* appear to have contained different *translations*, and of these last, only *two* have hitherto been printed, the others remaining in MSS. Even the elegant edition of that most finished classical scholar, Sir A. Croke, does not give a new English version of the poem, but repeats an ancient translation. For extracts from these early versions see page 132.

commanded admiration for centuries, we need not ask what constitutes its basis. It is the condensation of truth in compact, suggestive sentences, adorned by the elegance of rhyme, and thus invoking the harmony of numbers to the aid of memory, which has given to this Poem an undying charm. Written in plain, untechnical language, saturated with the broad common sense of daily experience, and prescribing for all the necessities and all the dangers of practical life, it at once comes home, as Bacon said of his *Essays*, to “Men’s Businesse and Bosomes;” and the innumerable imitations of it which sprang up in mediæval Europe, wherever a rival medical school existed, attest in the most forcible manner possible the high and fixed reverence it commanded in public estimation.

HISTORY OF THE POEM.

The history of its origin is tinged with a hue of romance, which, although adding nothing to the merits of the production, cannot well be omitted in any sketch of its life. The facts are in great measure historical, being connected with the first Crusade against the Infidels by Christian Europe, and there is nothing born of the imagination, or borrowed from minstrelsy in the person mentioned, or the circumstances associating him with the Poem. Divested of all legendary haze, and brought into the broad, searching sunlight of investigation, it is simply the epic of a brave but unfortunate prince and Christian warrior, of a noble and self-sacrificing wife and princess, and a community of grateful physicians and philosophers, who, in addressing this ripe, consummate fruit of medical wisdom to a Norman prince, have left a legacy for all time to all mankind. And following the purest lodes in the mine of wisdom, they have enshrined their utterances in brief, sententious dogmas, so full of truth that all men subscribe to

them at once, and sing their author's praises from Pole to Pole :

“Haec sunt quæ scripsit Regi Schola docta Salerni,
Dogmata, quæ totum lustrant per secula mundum
Testantur studia antiqui, at per magna Salerni.”¹

Robert, duke of Normandy, and second son of the Conqueror, having joined the first Crusade under Godefroi de Bouillon, and being on his way to the Holy Land, tarried during the winter of 1096 at Salerno, at that time the metropolis of the Norman duchy of Apulia. During his stay there, he doubtless became acquainted not only with the high repute of its school of Medicine, but personally with its Faculty. In the spring, after visiting the celebrated convent of Monte Casino for the purpose of recommending himself to the prayers of the monks and their patron saint, Benedict, he sailed for the Levant, arriving in time to take part in the siege of Nice. After the fall of Jerusalem, at whose siege he received an arrow wound in the right arm, which assumed a fistulous character, hearing of the death of his brother, William Rufus, he started for England to claim the throne, and on his way through Italy stopped to consult the physicians of Salerno about the critical state of his arm. The wound having been caused by a poisoned arrow, the physicians were of opinion that no relief could be obtained until the poison was first eliminated from this part by suction. The risk which any one, who might wish to undertake it, was supposed to incur, led this brave and pious prince to hesitate in asking such a favor from any of his followers; and he was likely to have retained his disability to the last, when his wife, hearing what was the opinion of his medical

¹ Io: Francis: Lombardus, in Burman Thesaur. Antiq. Ital., vol: 9, pt. 4.

advisers, and without informing him of her intentions, on several occasions, while he was sleeping, performed the task of sucking the wound, and eventually changed its entire character, whereby it soon healed. This being accomplished, in addition to a special prescription given him for the cure of fistulas (vid. cap. 83), the Faculty of the School, in general council convened, indited for his benefit the celebrated *Regimen Sanitatis*, which constitutes a true code for the Preservation of Health. It is addressed to him as king of England, for such he was *de jure*, upon the death of his brother, William Rufus, and, although he never attained the throne, it seems idle to assume that it could have been addressed to any other personage. The historical and the internal evidence both point to him as the only one intended in the salutatory line.

One of the latest and best authorities upon the subject of the Salernian writings, having himself been a most indefatigable collector and commentator upon them, Dr. Charles Daremberg, librarian of the *Bibliothèque Mazarine*, is of opinion that the *Regimen Sanitatis Salerni*, as contained in the edition commented upon by Arnaldus de Villa Nova, is the work of medical rhapsodists, impersonal in its origin and therefore of uncertain date. The following are his words :

“ If it were permitted me to compare trivial things with great ones, I should unhesitatingly say that the *Regimen*, as transmitted to us in the text of A. de Villa Nova, is the work of medical rhapsodists—that it represents a poetical cycle which first appears in the middle of the eleventh century and terminates with the beginning of the fifteenth, and leaves no possibility of determining either the date or the origin of the successive interpolations, or any ability to decipher its first common foundation, since all verses which appear in the Salernian writings prior to the edition

of Arnaldus de Villa Nova are written in an impersonal style and without name either of author, or of work. Every one seems to have had a share in its production, and it is no one's work in particular, or rather it is the faithful echo of universal common sense in matters of hygiene."

And, again, speaking upon the *idea* of the Poem, he thus expresses himself:

"Whatever may have been the original form under which the Regimen may be conceived to have existed, either as medical advice addressed *ex professo* to some distinguished personage of its own day, or a tissue of aphorisms and proverbial phrases originally isolated, it is nevertheless true that its essential character, as appears from the commentary of Arnaldus de Villa Nova, is exclusively dietetic, and excludes, therefore, all descriptions of diseases and special therapeutics—that long list of simple or compound medicines which figure in certain MSS. and many other matters, which evidently do not enter into the plan either of the author or the collector."¹

It is impossible, therefore, with any regard for historical truth, to ascribe the authorship of the Poem to any single person. And though it has commonly been credited to John of Milan, perhaps critics, in their distant and recondite searches after its origin, might have done better had they looked nearer home and confined themselves to its first line, which distinctly announces the fact that it is a work by *Schola tota Salerni*, or, in other words, compiled from contributions offered by its Faculty incorporate.

It must be remembered, also, in any critical study of the Poem, that it does not belong to the classical school of the Augustan days. It is not written, consequently, in Virgilian Latin. This, indeed, might be inferred from its rhy-

¹ *Ecole de Salerne*: Introdn. pp. 56 and 58. Paris, 1861.

ing character, since rhyme is no essential part of versification ; and among the Roman poets we find no rhymes of a later day than those of the Early Republic, such as occur in Nævius and Ennius, and even then only occasionally, and, as it were, without intention. The Latin of the Schola Salernitana cannot otherwise be considered than as a barbarous dialect, strong, rough, ungraceful in expression, a sort of Fescennine verse, such as rustics might have repeated under the Old Empire, but now had become the *jus et norma loquendi* among the educated classes in that crepuscular age. And I cannot do better in this connection than to quote the very able and impartial criticism upon it of Sir Alexander Croke,¹ in the words that follow :

“The style is, of course, somewhat barbarous, and the inaccuracies have probably been multiplied by the mistakes of transcribers. In many places the grammar can hardly defend itself. The *αναζολουθον* and change of person are frequent. The conjunctions and other particles are sometimes deficient, and at others redundant. The arrangement, in general, is not immethodical, though some few lines seem misplaced. In the versification, the quantity of syllables, and even the accent, are frequently disregarded,” etc.

OF THE VERSIFICATION.

As may be perceived, the Poem is written in Leonine² or rhyming verses, a style of poetry which is said to have been a favorite one among the Normans, who always preferred it in their epics of great men, as having a more sonorous measure than the simple hexameter. Thus, in the epitaph on Duke Rollo, it is recited in such lines that

¹ Op : cit. 31.

² For more particular details concerning the Leonine verse, see the very scholarly “Essay on Rhyming Latin Verse,” by Sir Alexander Croke.

“Dux Normannorum cunctorum norma bonorum,
Rollo ferus fortis, quem gens Normannica mortis
Invocat articulo hoc jacet in tumulo.”

And, again, in an epitaph on the duke of Sicily:

“Linquens terrenas migravit Dux ad amœnas
Rogerius sedes, nam Cœli detinet ædes.”

The Leonine verse admitted of many varieties, based upon either a hexameter or a pentameter. The former admitted of thirty-four forms, the latter of only four. The situation of the rhymes also varied in many ways:

1st. Whether at the *end* of the lines, thus producing the ordinary couplet, *e. g.* :

“Maurus, Mattheus Salomon, Petrus, Urso, moderni
Sunt Medici, per quos regnat Medicina Salerni.”

2d. Whether in the middle, the line being divided into two rhyming parts, these constituted the *simplices Leonini*, and are the ones commonly used in the Schola Salernitana, although its verses often fluctuate between the first and second classes.

Of the *simplices Leonini* the following are illustrations :

“Fons, speculum, gramen, hæc dant oculis relevamen,
Mane igitur montes, sub serum inquire fontes.”

Some early bard has attempted it not unsuccessfully either, in a marriage between the English and Latin as follows :

“Friars, friars, woe be to *ye*, ministri malorum,
For many a man’s soul bring *ye*, ad pœnas infernorum.
When fiends fell first from *Heaven*, quò priùs habitabant,
On earth they left the sins *seven*, et fratres communicabant.”

And the witty author of Father Prout’s Reliques has certainly achieved a double triumph in this respect, having given us, in the Eulogy on Prout, and the lines addressed

to the unfortunate L. E. L., specimens of two classes of Leonine verses, viz. :

In Mortem Venerabilis Andreae Prout, Carmen.

“Quid juvat in *pulchro* Sanctos dormire *sepulchro*!
Optimus usque *bonos* nonne manebit *honus*?
Plebs tenui *fossa* Pastoris condidit *ossa*,
Splendida sed *miri* mens petit astra *viri*.”

Etc., etc., *Reliques*, p. 27.

To L. E. L.

“Lady for *thee*, a holier *key*, shall harmonize the *chord*,
In Heaven’s *defence*, Omnipotence, drew an avenging *sword*;
But when the *bolt* had crushed *revolt*, one angel fair, though *frail*,
Retained his *lute*, fond *attribute*! to charm that gloomy *vale*.”

Reliques, p. 314.

3d. Whether the line was subdivided into two, three, or four distinct rhyming parts, varying according to the *form* or *application* of the rhyme, *e. g.* :

“Pauper amabilis, et venerabilis est benedictus,
Dives inutilis, insatiabilis, est maledictus.”

* * * * *

O Valachi, vestri stomachi, sunt amphora Bacchi,
Vos estis, Deus est testis, teterrima pestis.”

4th. Whether each word rhymed with its corresponding one, *e. g.* :

“Quos anguis dirus tristi mulcedine pavit,
Hos sanguis mirus Christi dulcedine lavit.”

TEXTS.

It would require a volume in itself to speak chronologically of the various texts and editions of this celebrated Poem. The popularity which it acquired, as well with the educated laity as physicians, led, in the Middle Ages, to innumerable imitations. Some, with more temerity than good taste or justice to posterity, undertook to remodel it.

and in so doing simply accomplished what honest Dogberry wished some kind and friendly hand might do for him. Aside from this, interpolations have doubtless found their way, in great number, among its pregnant lines, but, inevitable as it must have been with any production become a classic hundreds of years before the birth of the art of printing, and dependent; therefore, for its circulation upon manual transcriptions or oral repetitions by men of varying intelligence, there is internal evidence, presumptive, if not *primâ facie*, of the superior authenticity of one edition at least, among the early ones, and which all subsequent students of the Poem or historians of Medicine have definitely accepted and recognized. This edition, consisting of three hundred and sixty-two lines, is accompanied by a voluminous commentary from the pen of Arnaldus de Villa Nova, a distinguished scholar and physician of the thirteenth century, and one of the foremost men of his day. After studying Medicine in the leading schools of that age, he visited Salernum, and in gratitude toward Frederick of Arragon, king of Sicily, from whom he had received some marks of distinguished favor, he wrote his famous commentary on the "Schola Salernitana." This commentary, the first ever written and printed with the text, has never been surpassed for clearness, vigor or grace, and it has always been accepted as the best gloss or exposition of the Salernian dogmas extant. It was always considered both the *editio princeps* and the *editio recepta* among the most critical scholars, and all subsequent editions, whatever their complexion or corrections, have been founded more or less largely upon this. Many of these editions now exist only in a very small number of copies and in a few of the oldest libraries of Europe, so that I have been unable to find them in any of our American collections. While their consultation, in a matter of

scholarly research like this would have afforded me supreme gratification, I am persuaded that the text followed by me in the present edition is entirely orthodox, being founded upon that of Zaccharias Sylvius, published at Rotterdam, 1657¹—an edition which includes Villa Nova's text and commentary entire, and has been pronounced the *editio recepta* of modern times. Diligently comparing its text with that of Sir Alexander Croke, published at Oxford in 1830, and the later revised text published at Paris in 1861 (being an extract from the many volumes of Salernian writings collected by Drs. Daremberg and Renzi), I can but think that I have obtained as near a fac-simile of the original Poem addressed to Duke Robert of Normandy as can be reproduced. In doing this, I have not ventured to make any fresh corrections, where even repetitions of the same rule occurred superfluously, or clauses seemed parenthetically intruded into texts already sufficiently clear. For, although these might justly be suspected of having a different paternity from the original, yet they have stood so long the merciless inquest of critics, that it has seemed to me their title to remain there was made good and indefeasible by prescription. Five hundred years of undisputed occupancy are a title to possession such as few things can show; and since there is no historical evidence against the validity of that title, the presumption naturally follows that their right is an established one.

Besides reproducing the entire text of Villa Nova's edition, I have annexed to the various sections such addi-

¹ SCHOLA SALERNITANA, sive De Conservanda Valetudine Præcepta Metrica. Autore Joanne de Mediolano (hactenus ignoti) cum luculenta et succincta Arnoldi Villanovani in singula capita exegesi. Ex recensione Zacchariæ Sylvii, Medici Roterodamensis. Cum ejusdem Præfatione. Nova editio, melior et aliquot Medicis opusculis auctior. Roterodami, Ex: Officina Arnoldi Leers, 1657.

tions as are embodied in his own commentary, as also further ones derived from the Paris edition of 1861. For, although its editor, Dr. Daremberg, in common with all students of the *Schola Salernitana*, is of opinion that its text was originally limited to the subject of Dietetics, as shown in Villa Nova, he has nevertheless collected in his edition of 1861 many desultory writings of the Salernian Masters, upon various topics belonging to Medicine. From these I have made such a selection as was deemed sufficient to exhibit the views of those writers upon topics of general interest, in and out of the profession. These excerpts will be found collected and arranged in the form of an APPENDIX.

The original Poem contains three hundred and sixty-two lines. Villa Nova's additions and those of the Paris edition of 1861, as annexed by me to the various sections, give one hundred and twenty-one more, and the Appendix itself contains two hundred and sixty-one, making a total of seven hundred and forty-four lines. I have been studious to keep these additions separate from the original text, and wherever they occur their origin is duly stated. In preserving the separate sections with their appropriate titles, I have carefully followed the *editio recepta*, differing in this respect from Croke, who prints it as a continuous poem, and Daremberg, who interpolates many passages not found in Sylvius. All these, as appeared to me most proper, being foreign matter of questionable authenticity, I have transferred to the Appendix.

SUBJECT OF THE SCHOLA SALERNITANA.

The topics discussed in the Poem relate to the six non-naturals, as they were called by the Galenic school, viz. : *air, food, exercise, sleep, excretions* and the *passions*, and they are all introduced as texts (afterward enlarged upon)

in the opening apostrophe to the Duke of Normandy.¹ These were the great pivots around which all ancient therapeutics turned. They were considered to be the pillars of successful medical practice, without which, in fact, no treatment could be said to have any foundation in the laws of nature. And viewing, through the lapse of centuries, the importance paid by the Medical Fathers to Hygiene as a co-operative science to Medicine and the chief fountain of those collateral aids and compensations which enabled them, with so much less knowledge than we possess, to cope successfully with disease, it may be seriously questioned whether we moderns give attention enough to this department of sanitary science in actual medical practice, or make it, as generally as we should, an integral part of a medical education. The best essays of Hippocrates and Galen are upon Hygiene—essays which may still be read and followed with profit, for they are applicable to all times and places, and all conditions of mankind.

Commenting in detail upon them, Arnold of Villa Nova expounds to us in a graceful and lucid style the corresponding ideas of the great masters, whether Greek or Arabian, concerning these topics, and, like a true philosopher, believed in a system of Hygiene which regarded the body as essentially under the dominion of conservative laws—*vis medicatrix naturæ*—which laws were constantly striving to re-establish their authority when dethroned, *sua sponte*, and

¹ Many of the descriptions, if not most, of the therapeutic virtues of herbs mentioned in the text are evidently borrowed from a poem entitled "*De Virtutibus Herbarum*," written by a physician named Odobonus, who, singularly enough, wrote under the name of Æmilius Macer, a Roman poet of the days of the Republic, to whom a poem, similarly named, is credited, although nothing of it has been preserved, except an occasional fugitive line (Vid. Mattaire). *Vid. Odobonus*, in Fabricius, *Bib: Lat: Med. et Infim: Aetatis: lib: xiv.*, p. 468, and similarly, *Macer*, *lib: xii.*, p. 3.

in advance of all human intervention in their behalf; and looking to this as the keystone in the arch of Medical practice, delights in quoting great authorities in support of his own views. With the modesty of a great mind, he, although among the greatest of his century, never offends by any dogmatic assertion of his own views, but always places them behind those of Rhazes, Avicenna, Averroes, Galen, etc. In this respect his commentary is strikingly impersonal, although in itself a fine specimen of didactic composition. And its Latinity is so far in advance of that of the Poem itself, as to afford a striking evidence of the contrast between the productions of lettered and unlettered men in the same field of professional composition. The following is a specimen. Speaking of cheerfulness, he thus expresses himself:

“Lætitia enim calorem excitat naturalem, spiritus temperat, et putiores reddit, virtutem corroborat, ætatem floridam facit, juvenile corpus diù conservat, vitam prorogat, ingenium acuit et hominem negotiis quibuslibet obeundis aptiorem reddit. Hujusmodi porrò sunt cibi suaves et bona succi, vinum subtile ac delectabile, boni et fragrantès odores, delectabilium rerum commemoratio, et cum amicis et familiaribus frequentior et jucunda conversatio. Quarè ut Eobanus noster disertè canens admonet.”¹

¹ For obvious reasons I have not translated this passage, since, as all scholars know, *style* is untranslatable, and, desiring to give a specimen of Villa Nova's, I could only do it, therefore, in the original.

"Utere convivis non tristibus, utere amicis,
 Quos nugæ et risus, et joca salsa juvant.
 Quem non blanda juvent varii modulamine cantus?
 Hinc jecur et renes, ægraque corda stupent.
 Nam nihil humanas tanta dulcedine mentes
 Afficit, ac melica nobile vocis opus.
 Tange lyram digitis, animi dolor omnis abibit,
 Dulcisonum reficit tristia corda melos."

Atque hactenus quidem dicta, magna ex parte hisce etiam versibus, ex Hieronymo Fracastorio complexi sumus.

"Tu tamen interea effugito quæ tristia mentem
 Sollicitant, procul esse jube curasque metumque
 Pallentem, ultrices iras, sint omnia læta.
 Alma Ceres te in hoc, Bacchi quoque læta juvabunt
 Munera, sic dulces epulæ sic copia rerum,
 Sic urbis, sic ruris opes, et summa voluptas,
 Visere sæpè amnes nitidos jucundaque Tempe.
 Et placidas summis sectari in montibus auras,
 Accedant juvenumque chori, mistæque puellæ."

Quod disertè admodum apud Ovid, lib : 1, Epist. 4.

"Quod caret alterna requie durable non est,
 Hæc reparat vires, fessaque membra levat."

“Use joyous feasts, with cheerful friends unite,
Whom quips and cranks and pointed jokes delight.
What mortal lives to whom enchanting songs
Bring not consoling joys, in clust’ring throngs?
To him, whose nature ne’er is moved by these,
Will pangs of heart leave little worldly ease.
For naught does human breast so much rejoice,
As melody from Music’s dulcet voice.
Strike but the harp—black Care, dethroned, will fly,
And golden Joy instead, thine heart lift high.”

Again, and as germane to the same subject, we quote the following verses from Jerome Fracastorius.

“Fly thou sad things, which load the tender heart,
Bid pallid fear and every care depart.
Let vengeful hate, great source of all distress,
Give place in turn to perfect happiness.
Let choicest food and joyous wine delight,
And feasts where plenty reigns at kingly height.
View cities and survey the country’s treasure,
And let it ever be supremest pleasure -
To wander where, with fascinating mien,
Tempe’s fair groves and glitt’ring streams are seen.
Or, mastering some lordly mountain high,
Gain purer breezes from the morning sky.
But where’er placed, amid what charms, forsooth,
Be there at hand a choir of maids and youth.”

Which idea is eloquently expressed by Ovid, Book I., Epist. 4, as follows:

“Deprived of rest, all prematurely die,
’Tis this alone that doth our strength supply.”

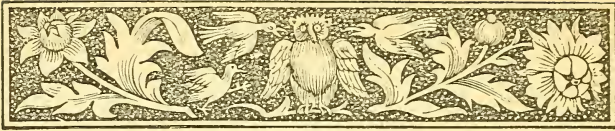


(SUPPOSED SEAL OF SALERNUM.)

REGIMEN SANITATIS SALERNITANUM.

Hoc opus optatur, quod Flos Medicinæ vocatur.

Let this, the Flower of Medicine, be
The chosen Book of all for thee.



DE

CONSERVANDA BONA VALETUDINE.

LIBER SCHOLÆ SALERNITANÆ.

I.

*De Animi Pathematis et Remediis quibusdam
singularibus.*

A NGLORUM REGI scribit Schola tota Salerni.

Si vis incolumem, si vis te reddere sanum,
Curas tolle graves, irasci crede profanum.
Parce mero—cœnato parùm, non sit tibi vanum
Surgere post epulas; somne fuge meridianum;
Ne mictum retine, nec comprime fortiter anum;
Hæc bene si serves, tu longo tempore vives.

(Additio A. V.)

Si tibi deficient medici, medici tibi fiant
Hæc tria—mens læta—requies—moderata diæta.



ON THE
PRESERVATION OF HEALTH.

CODE OF THE SCHOOL OF SALERNUM.

I.

Of Mental Conditions, and of Certain Remedies.

SALERNO'S SCHOOL, in conclave high, unites
To counsel ENGLAND'S KING, and thus indites :

If thou to health and vigor wouldst attain,
Shun weighty cares—all anger deem profane,
From heavy suppers and much wine abstain.
Nor trivial count it, after pompous fare,
To rise from table and to take the air.
Shun idle, noonday slumber, nor delay
The urgent calls of Nature to obey.
These rules if thou wilt follow to the end,
Thy life to greater length thou mayst extend.

(Addition A. V.¹)

Shouldst Doctors need? be these in Doctors' stead—
Rest, cheerfulness, and table thinly-spread.

¹ These letters, wherever they occur, refer to ARNOLD OF VILLA
NOVA's Commentary, whose text we have followed. See page 38.

II.

De Confortatione Cerebri.

LUMINA manè, manus surgens gelidâ lavet aquâ,
 Hac illac modicum pergat, modicum sua membra
 Extendat, crines pectat, dentes fricet. Ista
 Confortant cerebrum, confortant cætera membra,
 Lote cale; sta, pranse, vel i, frigesce minutè.

Additio De Recreatione Visus A. V.

Fons—Speculum—Gramen, hæc dant oculis relevamen,
 Manè igitur montes, sub serum inquirito fontes.

(*Additio* in Ed. Parisii, 1861.)

Serò frequentemus littora, manè nemus;
 Hi præsertim oculos recreant, visumque colorant,
 Cœruleus, viridisque, et janthinus, addito fusco.

III.

De Diurno sive Meridiano Somno.

SIT brevis, aut nullus, tibi somnus meridianus.
 Febris, pigrities, capitis dolor, atque catarrhus,
 Quatuor hæc somno veniunt mala meridiano.

2.

Refreshment for the Brain.

AT early dawn, when first from bed you rise,
 Wash, in cold water, both your hands and eyes.
 With comb and brush then cleanse your teeth and hair,
 And thus refreshed, your limbs outstretch with care.
 Such things restore the weary, o'ertasked brain ;
 And to all parts ensure a wholesome gain.
 Fresh from the bath get warm. Rest after food,
 Or walk, as seems most suited to your mood.
 But in whate'er engaged, or sport, or feat,
 Cool not too soon the body when in heat.

(Addition A. V.)

Recreation for the Sight.

Groves, Brooks and Verdure, weary eyes relieve,
 At dawn, seek Mountains, Streams at dusky eve.

(Addition from Paris Ed., 1861.)

At eve the shore, at morn the groves, frequent,
 Whose varied hues, to cheer the sight, present
 Blue tints and green, with dusky-yellow blent.

3.

Of Noontide Sleep.

LET noontide sleep be brief, or none at all ;
 Else stupor, headache, fever, rheums will fall
 On him who yields to noontide's drowsy call.

(*Additio* in Ed Parisii, 1861.)

Si quis fortè cupit somno indulgere diurno,
 Si consuevit ita, minus illi culpa nocebit;
 Dummodo non longus somnus, nec proximus escæ;
 Sed brevis, capite rectò sumetur, et ipsi
 Qui dormit, liceat sonitu finire modesto.
 Mensibus in quibus R, post prandia somno fis æger,
 Mensibus in quibus US, somnus post prandia bonus.

IV.

De Flatu in albo detento.

QUATUOR ex vento veniunt in ventre retento;
 Spasmus, hydrops, colica, vertigo, hoc res probat
 ipsa.

V.

De Cœna.

EX magna cœnâ stomacho fit maxima pœna;
 Ut sis nocte levis, sit tibi cœna brevis.

(*Addition* from Paris Ed. of 1861.)

Perchance, should some one crave a midday nap
From habit—then, t'will cause him less mishap.
But let none sleep soon after having fed,
Nor long, and always with uplifted head.
To point these rules, t'is fitting to rehearse,
To him who sleeps, this rude, untutored verse :
Post-prandial sleep, ye mortals, put afar,
In any month whose name includes an R.
Post-prandial sleep 's alone salubrious,
In months, whose names their ending have in US.

4.

Of Incarcerated Flatus.

FOUR ills from long-imprisoned flatus flow,
Convulsions, colics, dropsies, vertigo ;
The truth of this the thing itself doth show.

5.

Of Supper.

GREAT suppers will the stomach's peace impair.
Wouldst lightly rest? curtail thine evening fare.

VI.

De Dispositione ante cibi Sumptionem.

TU nunquam comedas stomachum nisi noveris esse
 Purgatum, vacuumque cibo, quem sumpseris antè
 Ex desiderio id poteris cognoscere certo ;
 Hæc sint signa tibi, subtilis in ore saliva.

(*Additio* ex Ed. Parisii, 1861.)

Inanis venter non audit verba libenter.

VII.

De Vitandis Cibis.

PERSICA, poma, pyra, lac, caseus et caro salsa,
 Et caro cervina, leporina, caprina, bovina,
 Hæc melancholica sunt, infirmis inimica.

(*Additio* ex Ed. Parisii, 1861.)

Anserina caro salsa, sicut est anatina.
 Frixæ nocent, elixæ fovent, assatæ co-ercent ;
 Acræ purgant, crudæ sed inflant, salsaque siccant.
 Non comedas crustam, choleram quia gignit adustam.
 Urunt res salsæ visum, spermaque minorant,
 Et generant scabiem, pruritus sive rigorem.

6.

The Rule for Apportioning Meals.

EAT not again till thou dost certain feel
Thy stomach freed of all its previous meal.
This mayst thou know from hunger's teasing call,
Or mouth that waters—surest sign of all!

(Addition from Paris Ed., 1861.)

An empty stomach, calling loud for food,
To hear long tales is in no willing mood.

7.

Food to be Avoided.

THE luscious peach, the apple and the pear,
Cheese, ven'son, salted meats and e'en the hare,
With flesh of goats, dyspeptic throes provoke,
And crush the weak 'neath melancholy's yoke.

(Addition from Paris Ed., 1861.)

Salt is the flesh of ruffled ducks and geese;
Fried meats do harm; while boiled give peptic peace;
And fragrant roasts, digestive powers increase.
Bitters will purge—crude things in all cause wind,
And salted meats the body dry and bind,
While crusts give rise to bile of darkest kind.
Salt things consume virility and sight,
And psoric torments breed of direst might.

VIII. IX.

De Cibis bene Nutrientibus et Impinguentibus.

OVA recentia, vina rubentia, pingua jura,
 Cum similâ purâ, naturæ sunt valitura.
 Nutrit et impingat triticum, lac, caseus infans,
 Testiculi, porcina caro, cerebella, medullæ,
 Dulcia vina, cibus gustu jucundior, ova
 Sorbilia, maturæ ficus, uvæque recentes.

X.

De Boni Vini Proprietatibus.

VINA probantur, odore, sapore, nitore, colore,
 Si bona vina cupis, hæc quinque probantur in
 illis,
 Fortia, formosa, fragrantia, frigida, frigida.

XI.

De Vino Dulci et albo.

CORPORA plus augent tibi dulcia, candida vina.
 Alii sic,
 Sunt nutritiva plus dulcia candida vina.

8, 9.

Food that both Nourishes and Fattens.

EGGs newly laid and broths of richest juice,
With ruby wine, increase of strength produce,
Wheat and milk make flesh, brains and tender cheese,
Marrow and pork, as taste they chance to please.
Or eggs, with art prepared, or honeyed wine;
Ripe figs and grapes, fresh gathered from the vine.

10.

Of the Qualities of Good Wine.

THE taste of wines, their clearness, odor, shade,
Are living proofs of their specific grade;
You'll find all those that are of highest source,
Fragrant, frigid, fair, fuming high with force.

11.

Of Sweet White Wine.

RICH, heavy wines that are both sweet and white,
The body's size increase, and e'en its might.

XII.

De Vino Rubro.

SI vinum rubens nimium quandoque bibatur,
Venter stipatur, vox limpida turbificatur.

XIII.

De Lethalium Venenorum Remediis.

ALLIA, nux, ruta, pyra, raphanus et theriaca,
Hæc sunt antidotum, contra lethale venenum.

XIV.

De Aere.

ÆR sit mundus, habitabilis ac luminosus,
Nec sit infectus, nec olens fœtore cloacæ.

XV.

De Nimia Vini Potatione.

SI tibi serotina noceat potatio vini,
Hora matutina rebibas, et erit medicina.

12.

Of Red Wine.

WHOE'ER of too much ruby wine partakes,
Himself, forsooth, both hoarse and costive
makes.

13.

Of Antidotes to Poisons.

THE radish, pear, theriac, garlic, rue,
All potent poisons will at once undo.

14.

Of Air.

LET air you breathe be sunny, clear and light,
Free from disease, or cesspool's fetid blight.

15.

Of Over-drinking.

ART sick from vinous surfeiting at night?
Repeat the dose at morn, 't will set thee right.

C*

XVI.

De Meliori Vīno.

GIGNIT et humores melius vinum meliores,
 Si fuerit nigrum, corpus reddet tibi pigrum.
 Vinum sit clarum, vetus, subtile, maturum ;
 Ac benè dilutum, saliens, moderamine sumptum.

(*Additio* ex Ed. Parisii, 1861.)

Dum saltant atomi, patet excellentia vini.
 Vinum spumosum, nisi defluat, est vitiosum.
 Spuma boni vini in medio est, in margine pravi.

XVII. XVIII. XLVI.

De Cerevisia et Aceto.

NON sit acetosa cerevisia, sed benè clara,
 De validis cocta granis, satis ac veterata.
 De quâ potetur stomachus non inde gravetur.
 Crassos humores nutrit cerevisia, vires
 Præstat, et augmentat carnem, generatque cruorem,

16.

Of the Best Kind of Wine.

RIPE, good old wine imparts a richer blood
To him who daily tastes its tonic flood;
But when too dark—beware! the danger's great
That you may grow inert, and not elate.
Let wines be fine and clear, mature and old,
And mixed with water, still, their sparkle hold;
Then quaff a mod'rate draught, secure and bold.

(Addition from Paris Ed., 1861.)

Bright beads, when rising fast in any wine,
Bespeak good quality and vintage fine;
But sparkling wine, unless its tide flows free,
Is false and doubly base in quality.
In good wine beads and bubbles take their start,
Resilient ever from the central part.
In wines depraved and drugged the bubbles spring,
From out, alone, the margin's narrow ring.

17, 18, 46.

Of Beer and Vinegar.

NO acid taste should lurk in wholesome beer;
Brewed from sound grain, it should be old and
clear.

Let not the stomach ever burdened be,
By long potations, unrestrained and free.

Provocat urinam, ventrem quoque mollit et inflat.
 Infrigidat modicum; sed plus desiccatur acetum,
 Infrigidat, macerat, melancholiam dat, sperma minorat,
 Siccos infestat nervos, et impingua siccatur.

XIX.

Quæ victus ratio quolibet anni tempore fit utilis.

TEMPORIBUS veris modicum prandere juberis,
 Sed calor æstatis dapibus nocet immoderatis.
 Autumni fructus caveas, ne sint tibi luctus.
 De mensa sume quantum vis tempore Brumæ.

XX.

De pravo Potu corrigendo.

SALVIA cum ruta faciunt tibi pocula tuta,
 Adde rosa florem, minuitque potenter amorem.

From beer gross humors and great strength will start,
And sily blood be formed in every part.
It spurs the reins and flesh augments in all,
The bowels frees and e'en distends withal.
Vinegar cools, yet chiefly dries the blood,
The body wastes—a melancholy flood
Of ills begets, and procreation chills,
While nerves and flesh it withers and distills.

19.

The Appropriate Diet for each Season.

SLENDER in Spring thy diet be, and spare ;
Disease, in Summer, springs from surplus fare.
From Autumn fruits be careful to abstain,
Lest by mischance they should occasion pain.
But when rapacious Winter has come on,
Then freely eat till appetite is gone.

20.

Of Correcting an Improper Drink.

OF all the cunning draughts that you can brew,
The best is Sage, combined with graceful Rue.
Let rose-leaves be into this mixture brought,
And love's desires will quickly come to naught.

XXI.

De Nausea Marina.

NAUSEA non poterit hæc quemquam vexare,
 marinam

Undam cum vino, mixtam qui sumpserit ante.

XXII.

De Generali Condimento.

SALVIA, sal, vinum, piper, allium,¹ petroselinum,
 Ex his fit salsa, nisi sit commixtio falsa.

XXIII.

De Utilitate Lotionis Manuum.

LOTIO post mensam tibi confert munera bina,
 Mundificat palmas, et lumina reddit acuta.

Si fore vis sanus, abluæ sæpe manus.

¹ The ancients ascribed great prophylactic virtues to garlic, a tradition of which is still cherished among the lower classes of Continental Europe. Says the Roman Herbalist :

“Allia qui manè jejuno sumpserit ore,
 Hunc ignotarum non lædet potus aquarum,
 Nec diversorum mutatio facta locorum.

* * * * *

“Hæc ideo miscere cibis messoribus est mos,
 Ut si fortè sopor fessos depresserit illos,
 Vermibus à nocuis tuti requiescere possint.”

MACER, lib : I. cap. 5.

21.

Of Sea-sickness.

SEA-SICKNESS its fell gripe on none will fix,
Who wisely with their wine salt water mix,
And to each threatened qualm this draught prefix.

22.

Of Condiments in General.

PEPPEER, parsley, sage, garlic, salt and wine,
Use these, as sauce, lest meats should ill combine.

23.

Utility of Washing the Hands.

FROM washing after meals two gains arise :
The hands are cleansed and strengthened are the
eyes.

If thou in health prolonged wouldst ever stay,
Wash frequently thy hands each passing day.

Whoe'er will garlic, fasting, chew,
At morn, escapes diseases,
Unharm'd—may drink of waters new,
And travel where he pleases.

* . * * * *

Thus reapers mingle it with food,
That should they, wearied, sleep,
It may, from every noxious brood,
Their bodies safely keep.

XXIV.

De Pane.

PANIS non calidus, nec sit nimis inveteratus,
 Sed fermentatus, oculatus sit, benè coctus.
 Modicè salitus, frugibus validis sit electus.
 Non comedas crustam, choleram quia gignit adustam.
 Panis salsatus, fermentatus, benè coctus,
 Purus fit sanus, qui non ita, sit tibi vanus.

(*Additio* ex Ed. Parisii, 1861.)

Non bis decoctus, non in sartagine tostus.
 Est omnis vitiosa repletio pessima panis.
 Plus panis comedas cum pisce, fructibus, herbis,
 At cum carne minus, duris sed adhuc minus ovis.

XXV.

De Carne Porcina.

EST caro porcina sine vino pejor ovina;
 Si tribuis vina, tunc est cibus et medicina.

(*Additio* A. V.)

Ilia bona sunt porcorum, mala sunt reliquorum.

24.

Of Bread.

NOR fresh nor old be bread, but spongy, light,
Tasteful, well baked, of wheat freed from all
blight.

Nor yet forget, whene'er you take a bite,
To shun the crust, lest some dark flux should smite.
Wholesome is raised, well-baked and seasoned bread;
None other should upon thy board be spread.

(Addition from Paris Ed., 1861.)

Nor doubly-baked, nor toast in frying-pan;
Excess in bread's the worse excess for man.
With fish, fruits, greens, eat bread without regard,
But less with meat, and least with eggs cooked hard.

25.

Of Pork.

INFERIOR far to lamb is flesh of swine,
Unqualified by gen'rous draughts of wine;
But add the wine, and lo! you'll quickly find
In them both food and medicine combined.

(Addition A. v.)

Entrails of swine alone are fit for food;
All other beasts' should wholly be eschewed.

XXVI. XLV.

De Musto.

PROVOCAT urinam mustum, solvit citò ventrem,
Hepatis emphraxim, splenis generat, lapidemque.

XXVII.

De Aquæ Potu.

POTUS aquæ sumptus, fit edenti valdè nocivus,
Infrigidat stomachumque cibum nititur fore crudum.

(*Additio* A. V.)

Vina bibant homines, animantia cœtera fontes,
Absit ab humano pectore potus aquæ.

(*Additio* ex Ed. Parisii, 1861.)

Si sitis est, bibe quod satis est, ne te sitis urat;
Quod satis est, non quod nimis est, sapientia curat.
Potus aquæ nimium stomachum confundit et escas.
Si sitiant homines calidi potare fluentem,
Temporis ardore, modicè tunc frigida detur.
Est pluvialis aqua super omnes sana, lætosque
Reddit potantes; bene dividit et bene solvit.
Est bona fontis aqua, quæ tendit solis ad ortum,
Sed, ad meridiem tendens, aqua nocet omnis.

26, 45.

Of Must.

NEW wine at once doth diuretic prove,
And sluggish bowels tends to freely move ;
The spleen and liver causes to congest ;
And sometimes, too, incites a lithic pest.

27.

Of Drinking Water.

WHO water drinks at meals hath mischief
brewed ;
The stomach chilled voids undigested food.

(Addition A. V.)

Let men drink wine, let beasts for fountains crave,
But water-drinking never men enslave.

(Addition from Paris Ed., 1861.)

If very thirsty, drink just what you need,
Lest thirst should some consuming fever breed ;
Nor stint yourself, but take enough, no more :
So speaks in every age majestic lore.
Yet too much water drunk the food disturbs,
The stomach frets, and thus digestion curbs.
'Mid summer heats, should you desire to drink
From fountain cool, you need not trembling shrink.
Rain water is by far the best potation,
And gives our jaded spirits exaltation.

XXVIII.

De Carne Vitulinæ.

SUNT nutritivæ multùm carnes vitulinæ.

XXIX.

De Avibus esui Aptis.

SUNT bona gallina, et capo, turtur, sturna, columba,
Quiscula, vel merula, phasianus, ortyometra,
Perdix, frigellus, otis, tremulus, amarellus.

XXX.

De Piscibus.

SI pisces sunt molles, magno corpore tolles,
Si pisces duri, parvi sunt plus valituri.

All things, indeed, it can dissolve, digest,
For 'tis great Nature's sov'reign Alkahest.
Fountains whose currents flow toward the East,
Give waters wholesome, both to man and beast.
Fountains that look toward the sunny South,
Unwholesome waters give to every mouth.

28.

Of Veal.

THE tender flesh of sucking calves, when sound,
Doth in the richest nourishment abound.

29.

Of Edible Birds.

CAPONS are sweet, stares, turtle-doves and fowls,
Blackbirds, gay pheasants, flesh of hornèd owls;
The partridge, chaffinch and the kingly quail,
Amorous duck and tremulous wagtail.

30.

Of Fish.

WHEN fish are soft, the largest you should prize;
When hard, most healthy those of smallest size.

XXXI.

De Anguilla et nonnihil etiam de Caseo.

VOCIBUS anguillæ pravæ sunt si comedantur—
 Qui physicam non ignorant, hæc testificantur.
 Caseus, anguilla, nimis obsunt si comedantur,
 Ni tu sæpe bibas, et rebibendo bibas.

 XXXII.
De Cibi Potusque in Prandio.

INTER prandendum sit sæpè parumque bibendum.
 Si sumas ovum, molle sit atquo novum.

 XXXIII.
De Pisis (et Fabis).

PISUM laudandum decrevimus ac reprobandum.
 Est inflativum cum pellibus atque nocivum,
 Pellibus ablatis sunt bona pisa satis.

(Additio ex Ed. Parisii, 1861.)

Corpus alit faba, constringit cum cortice ventrem.
 Desiccat phlegma, stomachum lumenque relidit.
 Manducare fabam caveas, parit illa podagram;
 Mundat, constipat, nec non caput aggravat, inflat.
 Jus olerum, cicerumque bonum, substantia prava.

31.

Of Eels and Cheese.

BY eating eels the human voice is hurt,
As learned Doctors everywhere assert;
But cheese with eels is worse than all, they say,
Unless to Bacchus you devote the day.

32.

Of Meat and Drink at Meals.

TAKE short potations at your meals, but oft,
And let all eggs you eat be fresh and soft.

33.

Of Peas and Beans.

SPEAK we of peas in an approving way,
Nor meanwhile fail against them to inveigh.
Unshelled, they cause a dire, flatulent mood;
But shelled, become most admirable food.

(Addition from Paris Ed., 1861.)

Though beans will nourish, yet their husks are prone
To cause in all a constipated tone.
They dry the phlegm, the stomach hurt and eyes;
Wherefore shun beans, since they to gout give rise.
They cleanse, but bind, and also cloud the wit;
All broth of *pulse* is good—all pulp unfit.

XXXIV.

De Lacte Tabidis.

LAC phthisicis sanum caprinum post camelinum;
 Ac nutritivum plus omnibus est asininum.
 Plus nutritivum vaccinum, sic et ovinum.
 Si febriat caput et doleat, non est benè sanum.

(*Additio* ex Ed. Parisii, 1861.)

Humectat stomachum, proprium nutritque calorem
 Hepatis, et stomachi contemperat immoderatum,
 Provocat urinam, confert pinguedine dempta,
 Et mollit ventrem, humores solvere fertur.
 Lac vaccæ multum confortat membra calore;
 Dissipat humorum morsum nocivum calidorum;
 Carnes augmentat, matricis vulnera sanat;
 Humectat corpus hominis lac, atque refrigat,
 Quæque cibaria dura turbida viscera reddunt.

XXXV. XXXVI.

De Butyro et Sero.

LENIT et humectat, solvit sine febre Butyrum.
 Incidit atque lavat, penetrat, mundat quoque
 Serum.

34.

Of Milk for Consumptives.

GOATS' milk and camels', as by all is known,
Relieve poor mortals in consumption thrown ;
While asses' milk is deemed far more nutritious,
And, e'en beyond all cows' or sheeps', officious.
But should a fever in the system riot,
Or headache, let the patient shun this diet.

(Addition from Paris Ed., 1861.)

The stomach's gently soothed, and moistened too,
The liver nourished with fresh heat anew ;
The loins more active are, the fat's dispelled,
The bowels freed, and every taint expelled.
Cows' milk gives wonted heat to every part,
And quickly dissipates the acrid smart
Of tainted humors, with a soothing art ;
Increases flesh, to pangs of womb gives ease,
Can moist the body, and its heat appease ;
And whatsoever things remain still crude
Within, converts to salutary food.

35, 36.

Of Butter and Whey.

BUTTER soothes, moistens—all this without fever ;
Whey proves a cleanser and a full reliever.

XXXVII.

De Caseo.

CASEUS est frigidus, stipans, crassus, quoque durus.
 Caseus et panis, sunt optima fercula sanis.
 Si non sunt sani, tunc hunc non jungito pani.

Caseus de se Ipso. A. V.

Ignari medici me dicunt esse nocivum,
 Sed tamen ignorant cur nocumenta feram.
 Expertis reor esse rarum, quia commoditate.
 Languenti stomacho caseus addit opem.
 Caseus ante cibum confert, si defluat alvus ;
 Si constipetur, terminet ille dapes.
 Qui physicam non ignorant, hæc testificantur.

(Additio ex Ed. Parisii, 1861.)

Caseus ante cibum, cibus est, post, medicina,
 Caseus et cepæ veniant ad prandia sæpe.
 Caseus ille sanus, quem dat avara manus.
 Caseus est nequam, quia concoquit omnia sequam.

37.

Of Cheese.

CHEESE naturally is both cold and cloying,
Heavy and crude, and to digest annoying.
Yet those in health their hunger can appease,
With nothing better than plain bread and cheese.
But poor dyspeptics ever must beware,
How they mix bread with this deceitful fare.

(Addition A. V.)

A Soliloquy, by Cheese.

Know-nothing Doctors speak of me as ill,
Though what the harm I do they know not still.
'Tis rare I injure wiser ones, who link
Me, fitly, to good food or congruous drink.
A languid stomach is by cheese o'ertaxed;
'Tis good before our meals if one's relaxed;
If costive, then the feast with cheese dismiss,
For doctors all are well agreed on this.

(Addition from Paris Ed., 1861.)

Let cheese be food whenever you begin
Your meal, but after that be medicine.
Let cheese and dainty mushrooms oft unite
To furnish you with a delicious bite.
Cheese is a wholesome dish in any land,
When e'er dispensed by an unlavish hand.
Cheese is a surly and capricious elf,
Digesting every substance but itself.

XXXVIII.

De Modo Edendi et Bibendi.

I NTER prandendum sit sæpè parùmque bibendum.
 Ut minus ægrotes non inter fercula potes.

(*Additio* A. V.)

Ut vites pœnam, de potibus incipe cœnam.
 Post pisces nux sit, post carnes caseus adsit.
 Unica nux prodest, nocet altera, tertia mors est.
 Singula post ova, pocula sume nova.

(*Additio* ex Ed. Parisii, 1861.)

Vinum corde vetus corpus desiccat et urit,
 Et choleram nutrit; ventrem constringere fertur;
 Si jungas aquam moderanter, corpora nutrit,
 Sæpe bibendo parum, pondus laxas epularum,
 Et liquor ipse tibi proderit, atque cibus.
 Vinum lymphatum generat lepram cito potum;
 Illud ergo convenit non sumere, ni benè mixtum,
 Si vis perfectè, si vis te vivere rectè,
 Disce parum bibere, sis procul a venere.
 Post vinum verba, post imbrem nascitur herba;

38.

Method of Eating and Drinking.

AT meals to sipping only, cling perforce,
And for health's sake drink not between each
course.

(Addition A. V.)

Would you no peptic torments ever feel?
With drink, instead of food, begin each meal;
Nuts always add to fish; to meats add cheese;
One nut is good; another brings disease;
A third with death's own fangs mankind will seize.¹
And also, after every egg you swallow,
Let instantly a fresh potation follow.

(Addition from Paris Ed., 1861.)

Old wine is apt to burn and desiccate,
Make bile, and e'en, 'tis said, to constipate;
But, sparingly diluted, quickly gives
Fair sustenance to everything that lives.
By sipping merely, often it corrects
Of heavy meals the dolorous effects;
And thus may Bacchus, when he's fitly wooed,
In point of worth stand close allied to food;
But wine, when drugged, to leprosy gives rise,
And to be used, needs water as a guise.

¹ The first nut is, by Villa Nova, supposed to be the *nutmeg*, the second the *walnut*, and the third the *vomic-nut*.

Post studium scire, post otia multa perire ;
 Post florem sequitur fructus, post gaudia luctus.
 Si vox est rauca, bibe vinum, quod bibit aucha.

XXXIX.

De Pyris.

ADDE potum pyro, nux est medicina veneno.
 Fert pyra nostra pyrus, sine vino sunt pyra virus.
 Si pyra sunt virus, sit maledicta pyrus.
 Si coquis antidotum pyra sunt, sed cruda venenum.
 Cruda gravant stomachum, relevant pyra cocta gra-
 vatum.
 Post pyra da potum, post pomum vade cacatum.

(*Additio* ex Ed. Parisii, 1861.)

Ante cibum, stringunt, et post, pyra sumpta, resolvunt.
 Pyra sumantur, sed post bona vina sequantur.

So, if in perfect health thou wouldest be,
Drink little wine and far from Venus flee.
Herbs spring from showers, and pointed words from
 wine,
While knowledge springs alone from thought's deep
 mine.
Yet, beast-like, many mortals daily perish,
Clinging to sloth with an undying relish.
Flowers yield to fruits, and joys to sorrows pale ;
When hoarse, then like the goose, drink Adam's ale.

39.

Of Pears.

PEARS should be followed by deep draughts of
 wine ;
The nut for poison is a balsam fine.
Though plenty, pears are, without wine, a bane ;
And if so, cursed be pear-trees and profane !
When cooked, all kinds of poison they expel,
But raw, are in themselves a poison fell,
That loads and gnaws the stomach with fierce pain ;
While cooked, such torments they expel amain.
Then follow this, as a most useful rule—
Drink after pears, from apples go to stool.

(*Addition from Paris Ed., 1861.*)

Pears bind, preceding food ; purge when they follow ;
Then, after pears, of good wine take a swallow.

Anus pedit dum coctana cruda comedit ;
 Si fuerit cocta, tunc est cibus et medicina.
 Omnia mala mala, præter Appia Salernitana.
 Quando capis poma, de vertice duc perizoma,
 Quando capis pyra, tunc primò de vertice gyra.
 Tolle peripsma—post ede pulpam—sperne arullam,
 Persica—pyra—poma cum cortice sunt meliora.

 XL.

De Cerasis.

CERASA si comedas, tibi confert grandia dona ;
 Expurgat stomachum nucleus lapidem tibi tollet,
 Et de carne sua sanguis eritque bonus.

 XLI.

De Prunis.

INFRIGIDANT, laxant, multum prosunt tibi prunæ.

 XLII.

De Persicis, Racemis et Passulis.

PERSICA cum musto vobis datur ordine justo
 Sumere ; sic est mos, nucibus sociando racemos.

When raw, they will the lower bowel move,
When cooked, both food and useful physic prove.
Bad are all apples but the Appian kind,
And ere you eat of them pare off the rind;
For pears the same rule always bear in mind.
The peel removed, the pulp you then may eat,
Though peach and these, unpeeled, are far more sweet.

40.

Of Cherries.

CHERRIES you'll find are of benign intent;
They purge the stomach, and the stone prevent,
The blood throughout in healthy tone augment.

41.

Of Prunes.

PRUNES cool the body and the bowels move—
To all, in many ways, a blessing prove.

42.

Of Peaches, Grapes and Raisins.

WITH peaches you should always use new wine,
For they, in proper order well combine.

D *

Passula non spleni, tussi valet, est bona reni.

(*Additio* ex. Ed. Parisii, 1861.)

Utilitas uvæ sine granis et sine pelle ;

Dat sedare sitim jecoris, choleraeque calorem.

XLIII.

De Ficubus.

SCROFA, tumor, glandes, ficus cataplasmati cedunt,
Junge papaver ei, confracta foris tenet ossa.

(*Additio* A. v.)

Pediculos, veneremque facit, sed cuilibet obstat.

(*Additio* ex Ed. Parisii, 1861.)

Impinguant et alunt, varios curantque tumores.

Seu denter crudæ, seu cum fuerint benè coctæ.

Pectus lenificant ficus, ventremque relaxant.

And 'tis the fashion, too, when nuts are swallowed,
That they should by the juice of grapes be followed.
Though raisins will cure coughs, they hurt the spleen,
And yet the kidneys keep in mood serene.

(*Addition* from Paris Ed., 1861.)

Stripped of all skin, deprived of all their seed,
Grapes are of highest use in times of need;
They soothe the swollen liver's angry heat,
And cool the bile in its own ardent seat.

43.

Of Figs.

FIG-POULTICE will our bodies rid of tumors,
Scrofula, boils and even peccant humors;
'Twill surely draw—add poppy-heads alone—
The splintered fragments from a broken bone.

(*Addition* A. V.)

Breed lice and lust in all who use the fruit,
And yet Love's call, in turn, chill at its root.

(*Addition* from Paris Ed., 1861.)

Figs soothe the chest, and figs the bowels scour,
When raw or cooked with corresponding power
Both feed and fatten and relieve us too,
From every kind of swelling, old or new.

XLIV.

De Mespilis.

MULTIPLICANT mictum, ventrem dant Æscula
strictum.

Mespila dura bona, sed mollia sunt meliora.

XLVII.¹*De Rapis.*

RAPA juvat stomachum, novit producere ventum,
Provocat urinam, faciet quoque dente ruinam.

Si male cocta datur, hinc torsio tunc generatur.

(*Additio* A. V.)

Radix rapa bona est, comedenti dat tria dona;
Visum clarificat, ventrem mollit, bene bombit.
Ventum sæpè rapis, si tu vis vivere rapis.

XLVIII.

De Animalium Visceribus.

EGERITUR tardè cor; digeritur quoque durè.
Similiter stomachus, melior sit in extremitates.

¹ Nos. XLV. and XLVI. will be found combined with Nos. XVIII. and XXVI., *anté*.

44.

Of Medlars.

MEDLARS the bowels heat and constipate,
The kidneys too they strongly stimulate;
The hard are best and mostly in demand,
And yet for food the soft much higher stand.

47.

Of Turnips.

THOUGH eating turnips may impart delight,
'Tis known that they much flatulence excite.
They spoil the teeth—they also spur the reins,
And when ill-cooked cause most tormenting pains.

(Addition A. V.)

Its root is good, and gives us blessings three—
Purges, and aids the sight, and wind sets free.
And yet on turnips if you daily feed,
You'll reap of wind a most prodigious meed.

48.

Of Animal Viscera.

THE heart much time requires to digest;
And also 'gainst rejection¹ will protest.

¹ Alluding to the ancient custom of vomiting between courses.

Reddit lingua bonum nutrimentum medicinæ.
Digeritur facilè pulmo, citò labitur ipse.
Est melius cerebrum gallinarum reliquorum.

XLIX.

De Semine Fœniculi.

SEMEN fœniculi pellit spiracula culi.

(Additio A. V.)

Bis duo dat marathrum, febres fugat atque venenum,
Et purgat stomachum, lumen quoque reddit acutum.

L.

De Aniso.

EMENDAT visum, stomachum confortat Anisum.
Copia dulcoris aniso fit melioris.

The same with tripe—while other members, distant,
Are to digestion far much less resistant.
A high and healing name do tongues sustain,
While lungs digest themselves with little pain,
And food become, as dew glides into rain.
But brains of barnyard fowls will ever stand
Highest of all such food in any land.

49.

Of Fennel Seed.

'**M**ONG spices, fennel, as 'tis known full well,
Hath power supreme all flatus to expel.

(Addition A. V.)

Many the virtues fennel seed displays,
First, fever in its presence never stays ;
Next, it kills poison and the stomach frees,
And last, to human sight gives increased ease.

50.

Of Anise.

THE sav'ry aniseed the stomach cheers,
And human sight improves as well as clears.
The sweeter kind all others overpeers.

LI.

De Spodio.

SI cruor emanat Spodium sumptum citò sanat.

(*Additio* A. V.)

Gaudet hepar spodio, mace cor, cerebrum quoque
moscho;

Pulmo liquirita, splen capparitis, stomachumque ga-
langa.

LII.

De Sale.

VAS condimenti præponi debet edenti.

Sal virus refugat, et non sapidumque saporat.

Nam sapit esca malè quæ datur absque sale.

Urunt persalsa visum, spermaque minorant,

Et generant scabiem, pruritum, sive rigorem.

(*Additio* A. V.)

Sal primo poni debet, primoque reponi,

Non benè mensa tibi ponitur absque sale.

51.

Of Reeds.

REED-ASHES quickly put a stop, you'll find,
When drunk, to hæmorrhage of any kind.

(Addition A. V.)

The liver glows beneath reed-ashes' touch ;
Mace cheers the heart, its nut the brain full much ;
Capers the spleen—liq'rice the lungs admire,
The stomach fresh galanga's spicy fire.

52.

Of Salt.

SALT-CELLARS ever should stand at the head
Of dishes, whereso'er a table's spread.
Salt will all poisons expurgate with haste,
And to insipid things impart a taste.
The richest food will be in great default
Of taste without a pinch of sav'ry salt.
Yet of salt meats, the long-protracted use
Will both our sight and manhood, too, reduce ;
And beyond all, let none express surprise,
To loathsome psora and to cramps give rise.

(Addition A. V.)

On tables, salt should stand both first and last,
Since, in its absence, there is no repast.

LIII.

De Saporibus ac eorum Qualitatibus.

HIC fervore viget tres, salsus, amarus, acutus;
 Alget acetosus sic stipans, ponticus atque;
 Unctus, et insipidus dulcis, dant temperamentum.

LIV.

*De Vippa.*¹

BIS duo vippa facit, mundat dentes, dat acutum
 Visum, quod minus est implet; minuit quod
 abundat.

(*Additio* ex Ed. Parisii, 1861.)

Vippa famem frenat, oculos dentesque serenat,
 Et stomachum mundat, sic anhelitum quoque fugat;
 Ingeniumque acuit; replet, minuit simul offa.

LV.

De Diæta.

OMNIBUS assuetam jubeo servare diætam.
 Approbo sic esse, ni sit mutare necesse.

¹ From *Vinum* and *Panis*.

53.

Of Tastes, and their Qualities.

THESE three are foremost—bitter, acid, salt—
Acids cool, bind; and styptics have this fault;
The oily, sweet, insipid though they be,
From all extremes will keep the body free.

54.

Wine-soup.

WINE-SOUP will always give you comforts four:
Clean teeth and a sharp sight, an increased
store
Of flesh—should you deficient be in this;
Or, if obese, your flesh it will dismiss.

(Addition from Paris Ed., 1861.)

Hunger it checks, while soothing teeth and eyes;
The stomach frees and asthma mollifies;
The wit increases, good sound fat produces,
And daily share of needed food reduces.

55.

Of Diet.

WE hold that men, on no account, should vary
Their daily diet until necessary;

Est Hippocras testis, quoniam sequitur mala pestis.
Fortior est meta medicinæ certa diæta ;
Quam si non curas, fatuè regis, et malè curas.

LVI.

De Administratione Diætæ.

QUALE, quid, et quando, quantum, quoties, ubi,
dando
Ista notare cibo debet medicus diætando.
Ne mala conveniens ingrediatur iter.

LVII.

De Caule.

JUS caulis solvit, cujus substantia stringit.
Utraque quando datur, venter laxare paratur.

For, as Hippocrates doth truly show,
 Diseases sad from all such changes flow.
 A stated diet, as it is well known,
 Of physic is the strongest corner-stone.
 By means of which, if you can naught impart,
 Relief or cure, vain is your Healing Art.

56.

Of Dieting.

DOCTORS should thus their patient's food revise—
What is it? When the meal? And what its size?
How often? Where? lest, by some sad mistake,
 Ill-sorted things should meet and trouble make.¹

57.

Of Cabbage.

IN cabbage we strange contradictions find;
 Its broth will loose, its leaves in contrast bind.
 But broth and leaves, when used together, prove
 A laxative, and thus the bowels move.

¹ Horace, though not a physician, wrote long before the Salernian masters these memorable words:

“At simul assis
 Miscueris elixa, simul conchylia turdis;
 Dulcia se in bilem vertent, stomachoque tumultum
 Lenta feret pituita. Vides ut pallidus omnis
 Cœna desurgat dubia.”—SAT: lib: 2, 2: 76.

LVIII.

De Malva.¹

DIXERUNT malvam veteres quia mollit alvum.
 Malvæ radices rasæ deducere fæces,
 Vulvam moverunt, et fluxum sæpe dederunt.

LIX.

De Mentha.

MENTITUR mentha si sit depellere lenta
 Ventris lumbricos, stomachi vermesque nocivos.

LX.

De Salvia.

CUR moriatur homo cui Salvia crescit in horto?
 Contra vim mortis, non *tale*² medicamen in hortis.
 Salvia confortat nervos, manuumque tremorem
 Tollit, et ejus ope febris acuta fugit.
 Salvia, castoreum, lavendula, primula veris,

¹ Malva from *mollire ventrem*.

² The original has *est*, but this plainly contradicts the preceding line. I have accordingly substituted *tale*, as better illustrating the general high character of the plant, of whose virtues the subsequent lines serve to give a more detailed exposition.

58.

Of Mallovs.

MALLOVS our fathers called them in their day,
Because they've power to soothe the alvine way.
Their roots when ground the bowels tend to move;
Moreover, too, Emmenagogue they prove.

59.

Of Mint.

MINT falsifies its much-exalted fame,
Unless it quick relieves, and can reclaim
Our bowels from a strange and faulty state,
Disposing them at times to verminate.

60.

Of Sage.

WHY should he die, whose garden groweth sage?
No other plant with death such strife can wage.
Sage soothes the nerves, and stills a trembling hand,
And sharpest fevers fly at its command.
The beaver, sage, and lavender will bring,
With tansy, and the cress, first gifts of spring,

Nasturtium, athanasia, hæc sanant paralytica membra.
Salvia salvatrix, naturæ conciliatrix.

LXI.

De Ruto.

NOBILIS est Ruta quia lumina reddit acuta.
Auxilio rutæ, vir lippe videbis acutè.
Ruta viris minuit Venerem, mulieribus addit.
Ruta facit castum, dat lumen et ingerit astum.
Cocta facit ruta de pulcibus loca tuta.

LXII.

De Cæpis.

DE cæpis Medici non consentire videntur.
Cholericis non esse bonas dicit Galienus.
Phlegmaticis verò multum docet esse salubres,
Non modicum sanas Asclepias adserit illas,
Præsertim stomacho, pulchrumque creare colorem.
Contritis cæpis loca denudata capillis,
Sæpè fricans, capitis poteris reparare decorem.

In palsied limbs, a new awakening.
For guardian Sage is nature's soothing king.

61.

Of Rue.

OF use to sight, a noble plant is Rue;
O blear-eyed man, 'twill sharpen sight for you!
In men, it curbs love's strongest appetite,
In women, tends to amplify its might.
Yet rue to chastity inclines mankind,
Gives power to see and sharpens, too, the mind;
And instantly, when in decoction, frees
Your house for ever from tormenting fleas.

62.

Of Onions.

DOCTORS in Onions diff'rent virtues see:
Quoth Galen, they should never given be
To bilious men, with whom they'll disagree.
Yet for lymphatics deems them wholesome food.
Asclepias praises them in highest mood.
The stomach's friend, complexions fair they start,
While onions rubbed upon a hairless part,
Cure baldness, and, you thus can soon repair,
Your tonsure, and bring back all fallen hair.

(*Additio* A. V.)

Appositas perhibent morsus curare caninos,
Si trita cum melle prius fuerint et aceto.

LXIII.

De Sinapi.

EST modicum granum, siccum, calidumque Sinapi,
Dat lachrymas, purgatque caput, tollitque venenum.

LXIV.

De Viola Purpurea.

CRAPULA discutitur, capitis dolor, atque gravedo,
Purpuream dicunt Violam curare caducos.

LXV.

De Urtica.

AGRIS dat somnum, vomitum quoque tollit et
usum,

Illius semen colicis cum melle medetur.

Et tussim veterem curat, si sæpè bibatur.

Frigus pulmonis pellit, ventrisque tumorem,

Omnibus et morbis subveniet articulorum.

(Addition A. v.)

They'll cure dog-bites, and give relief, 'tis said,
In Oxymel, when on the surface spread.

63.

Of Mustard.

MUSTARD the human body heats and dries ;
Poisons expels, and clears both head and eyes.

64.

Of the Violet.

HEADACHE, catarrh, the violet dispels,
And falling fits and drunkenness expels.

65.

Of the Nettle.

THE nettle to the sick man slumber brings ;
Checks qualms, and need of all emetic things.
From painful colics patients may be freed
By eating honey which contains its seed.
When in decoction used, it will drive off
Catarrh, or any long-protracted cough ;
From ventral tumors give relief as well,
And joint diseases cure with magic spell.

LXVI.

De Hyssopo.

HYSSOPUS est herba purgans a pectore phlegma.
Ad pulmonis opus cum melle coquatur hys-
sopus;

Vultibus eximium fertur reparare colorem.

LXVII.

De Carefolio.

APPOSITUM cancris tritum cum melle medetur,
Cum vino potum lateris sedare dolorem
Saepè solet, tritam si nectis desuper herbam,
Saepè solet vomitum, ventremque tenere solutum.

LXVIII.

De Enula Campana.

ENULA campana reddit præcordia sana.
Cum succo rutæ succus si sumitur hujus,
Affirmant ruptis nil esse salubrius istis.

66.

Of Hyssop.

HYSSOP among all purging herbs is best,
And frees from phlegm the overburdened chest.
When cooked with honey 'tis esteemed the chief
Of balms to give the lungs complete relief.
Its use, by some, is said to give the face
The highest character of human grace.

67.

Of Chervil.

FRESH honey, when with pounded chervil mixed,
Cures cancer, if upon its surface fixed.
First steeped in wine, then drunk, it will provide
Relief for any form of aching side.
Applied in pulp, 'twill oft, as all agree,
The stomach void, and e'en the bowels free.

68.

Of Elecampane.

ELECAMPANE brings joyous health to all
Thoracic organs, whether great or small.
To drink its juice, combined with that of rue,
Is the best thing that ruptured men can do.

LXIX.

De Pulegio.

CUM vino choleram nigram potata repellit ;
Appositam veterem dicunt sedare podagram.

LXX.

De Nasturtio.

ILLIUS succus crines retinere fluentes
Illitus asseritur, dentesque levare dolorem,
Et squamas succus sanat cum melle perunctus.

LXXI.

De Chelidonia.

CÆCATIS pullis hac lumina mater hirundo,
Plinius ut scribit, quamvis sint eruta reddit.

LXXII.

De Salice.

AURIBUS infusus vermes succus necat ejus.
Cortex verrucas in aceto cocta resolvit.

69.

Of Pennyroyal.

DECOCTIONS made with any kind of wine,
Will cause the blackest jaundice to decline;
And bound on any old arthritic part,
Relieves at once its overpow'ring smart.

70.

Of Cresses.

THE juice of early cresses, it is said,
Checks falling hair, whenever on it spread.
Cures toothache, too, and when with honey smeared
On scalp, at once 'tis from all lichen cleared.

71.

Of Celandine.

SWALLOWS, to their blind young, with celandine,
Restore, 'tis said, their wonted vision fine;
And Pliny writes that if this be employed,
Vision returns to eyes of old, destroyed.

72.

Of the Willow.

THE juice of willows, poured into the ear,
All insects causes thence to disappear.

Hujus flos, sumptus in aqua, frigescere cogit
 Instinctus Veneris, cunctos acres stimulantes
 Et sic desiccat, ut nulla creatio fiat.

LXXIII.

De Croco.

CONFORTARE crocum dixerunt exhilarando.
 Membra defecta confortat hepar reparando.

LXXIV.

De Porro.

REDDIT fœcundas mansum per sæpè puellas;
 Illo stillantem poteris retinere cruorem,
 Ungis si nares intus medicamine tali.

(*Additio* ex Ed. Parisii, 1861.)

Si fuerint cocti, porri sunt plus valituri.
 Crudi, detestabiles cholericò ventove feraces.

Its bark in vinegar of any sort,
When macerated long, dissolves a wart.
Its tender blossom drunk in water cools
Consuming love, and fierce excitement schools,
And all productive power thus overrules.

73.

Of Saffron.

SAFFRON, 'tis said, brings comfort to mankind,
By giving rise to cheerfulness of mind.
Restores weak limbs, the liver also mends,
And normal vigor through its substance sends.

74.

Of Leeks.

THE leek will all young women fruitful make,
Who of its substance constantly partake.
Should ever bleeding from the nose begin,
'Twill yield at once to this drug, smeared within.

(Addition from Paris Ed., 1861.)

When cooked they're best; when raw they're doubly
vile,
And fruitful in producing wind and bile.

E*

LXXV.

De Pipere.

QUOD piper est nigrum, non est dissolvere pigrum,
Phlegmata purgabit, concoctricemque juvabit.
Leucopiper stomacho prodest; tussique, dolori
Utile, præveniet motum, febrisque rigorem.¹

LXXVI.

De Gravitare Auditus.

ET mox post escam dormire, nimisque moveri,
Ista gravare solent auditus, ebrietasque.

LXXVII.

De Tinnitu Aurium.

METUS—longa fames, vomitus, percussio, casus,
Ebrietas, frigus, tinnitum causat in aure.

¹ Quodque movere solet frigus periodica febris
Compescit, febris si sumitur antè tremorem.

MACER, lib. 3, cap. 1.

An ague-frozen blood, with warmth can fill,
And fever break, dispensed before a chill.

75.

Of Pepper.

ALL peppers black make food digest with haste,
Cure phlegm, and help us to repair our waste.
White pepper is the stomach's dearest friend,
And coughs and pains brings to an early end.
'Twill interrupt the chill of any fever,
Or prove, if raging high, supreme reliever.¹

76.

Of Dullness of Hearing.

TO sleep soon after having taken food,
And exercise when frequently renewed,
With drunkenness—all these in turn appear
To dull, betimes, the sharpness of the ear.

77.

Of Ringing in the Ears.

EMETICS, blows, all accidents and fear,
Dangers, long fasts and drunkards' wild career,
Will cause continued ringing of the ear.

¹ See note on opposite page.

LXXVIII.

De Visus Nocementis.

BALNEA, vina, Venus, ventus, piper, allia, fumus,
 Porri cum cæpis, lens, fletus, faba, sinapis,
 Sol, coïtus, ignis, labor, ictus, acumina pulvis,
 Ista nocent oculis, sed vigilare magis.

LXXIX.

De Corroborantibus Visum.

FÆNICULUS, verbena, rosa, chelidonia, ruta,
 Subveniunt oculis dira caligine pressis,
 Nam ex istis fit aqua, quæ lumina reddit acuta.

LXXX.

De Dolore Dentium Sedando.

SIC dentes serva, porrorum collige grana.
 Cum hyoscyamo ure adjuncto simul quoque
 thure.

78.

Things Hurtful to the Sight.

MUCH bathing, Venus, blust'ring winds and wine,
And wounds, or any serious blows, in fine.
With lentils, pepper, mustard, also beans,
Garlic and onions—by such hurtful means,
With too much labor amid dust and smoke,
Weeping, or watching fires, we thus invoke,
With long exposure to the noonday sun,
The direst wrongs that can to sight be done.
But vigils are, by far, more noxious still
Than any form of single-mentioned ill.

79.

Of Things Strengthening the Sight.

FENNEL, vervain, rose, celandine and rue,
Cure filmy eyes and give them sight anew.
From each a potent eyewash may be made,
To strengthen them when sight begins to fade.

80.

Of Allaying Toothache.

THUS treat your teeth whene'er they chance to
ache ;
The seeds of leeks, selected wisely, take ;

Sic per embotum, fumum cape dente remotum.

LXXXI.

De Raucedine Vocis.

NUX, oleum, frigus capitis, anguillaque potus.
Ac pomum crudum, faciunt hominem fore raucum.

LXXXII.

Rheumatis Remedia.

JEJUNA, vigila, caleas dape, valdè labora,
Inspira calidum, modicum bibe, comprime flatum;
Hæc benè tu serva, si vis depellere rheuma.
Si fluat ad pectus, dicatur rheuma catarrhus;
Ad fauces bronchus; ad nares esto coryza.

Burn them with sweet frankincense mixed, nor yet
 To introduce some henbane leaves forget;
 Then through a funnel broad allow, forsooth,
 The smoke to be slow drawn into the tooth.

81.

Of Hoarseness.

OIL and raw apples, nuts and eels, 'tis said,
 With such catarrhs as settle in the head,
 And leading, too, a long intemp'rate course
 Of life, will render any person hoarse.

82.

Of Remedies for Catarrh.

FAST well and watch. Eat hot your daily fare,
 Work some, and breathe a warm and humid air;
 Of drink be spare; your breath at times suspend,¹
 These things observe if you your cold would end.
 A cold whose ill effects extend as far
 As in the chest, is known as a catarrh.
 Bronchitis, if into the throat it flows—
 Coryza, if it reach alone the nose.

¹ *Holding the breath* was a form of exercise much observed by the ancients in their gymnastics. *Mercurialis*, in his treatise on this subject, quotes Galen as recommending it very highly.

LXXXIII.

De Curatione Fistulæ.

AURIPIGMENTUM, sulphur, miscere memento;
 His decet apponi calcem, commisce saponi.
 Quatuor hæc misce. Commixtis quatuor istis
 Fistula curatur, quater ex his si repleatur.

LXXXIV.

De Doloribus Capitis.

SI capitis dolor est ex potu, lympha bibatur.
 Ex potu nimio nam febris acuta creatur.
 Si vertex capitis, vel frons æstu tribulentur,
 Tempora fronsque simul moderatè sæpè fricentur;
 Morella cocta nec non calidaque laventur;
 Istud enim credunt capitis prodesse dolori.

LXXXV.

De Quatuor Anní Temporibus.

TEMPORIS æstivi jejunia corpora siccant,
 Quolibet in mense, et confert vomitus quoque
 purgat
 Humores nocuos, stomachi lavat ambitus omnes.
 Ver, Autumnus, Hyems, Æstas, dominantur in anno;
 Tempore vernali calidus fit ær, humidusque,
 Et nullum tempus meliùs fit phlebotomiæ.

83.

Cure for a Fistula.

WITH sulphur, orpin mix—bear this in mind—
And add some lime, with yellow soap combined;
By these in mass commingled well and milled,
Fistula's cured, if four times it is filled.

84.

Of Headaches.

IF wine give headache, water drink alone,
To follow tipping fever's very prone.
Should crown or forehead heated be and ache,
Light frictions of these parts let patients make,
And with infusions hot of Morel lave;
'Tis said from headache they have power to save.

85.

Of the Four Seasons of the Year.

SUMMER the body dries through its long fasts,
And useful are emetics while it lasts.
They cleanse the system of all humors ill,
By flooding fully each detergent rill.
The seasons in their turn control the year,
In spring we have a tepid atmosphere;
And to let blood no fitter days appear.

Usus tunc homini Veneris confert moderatus.
 Corporis et motus, ventrisque solutio, sudor,
 Balnea, purgentur tunc corpora cum medicinis.
 Æstas more calet sicca, et noscatur in illa
 Tunc quoque præcipuè choleram rubram dominari.
 Humida, frigida fercula dentur, sit Venus extra,
 Balnea non prosunt, sint raræ phlebotomiæ,
 Utilis est requies, sit cum moderamine potus.

 LXXXVI.

De Numero Ossium, Dentium et Venarum.

OSSIBUS ex denis bis centenisque novenis,
 Constat homo, denis bis dentibus et duodenis;
 Et ter centenis decies sex quinque venis.

 LXXXVII.

De Quatuor Humoribus Humani Corporis.

QUATUOR humores in humano corpore constant,
 Sanguis cum cholera, phlegma, melancholia.
 Terra melancholicis, aqua confertur pituita.
 Aër sanguineis, ignea vis cholerae.

Then mod'rate homage paid to Love, will bring
A solace sweet to every living thing.
Let purgings, baths and perspiration be,
With exercise and medication, free.
For dry is summer with its wonted heat,
And chiefly we must study then to meet
The fiery bile, and quell it in its seat.
Be cooling dishes used—be love denied;
Baths and blood-letting, put them both aside,
And rest to temp'rate living be allied.

86.

Number of Bones, Teeth and Veins in the Human Body.

OF bones, man's body, as is plainly seen,
In all has some two hundred and nineteen;
Of teeth, in number, thirty-two contains,
With full three-hundred-five-and-sixty veins.

87.

Of the Four Humors in the Human Body.

FOUR humors form the body in this style,
Atrabilis,¹ Blood, Phlegm and yellow Bile.
With earth atrabilis may well compare,
Consuming fire with bile, and blood with air.

¹ The ancients made a distinction between *yellow* and *black bile*, analogous to our own expressions of *Cystic* and *Hepatic*.

(Additio A. V.)

Humidus est sanguis, calet, est vis aëris illi.
 Alget phlegma, humetque illi sic copia aquosa est.
 Sicca calet cholera, et igni fit similata,
 Frigens sicca melancholia est, terræ adsimilata.

LXXXVIII.

De Temperatura.

SANGUINEA.

NATURA pingues isti sunt, atque jocantes,
 Semper rumores cupiunt audire frequenter.
 Hos Venus et Bacchus delectant, fercula, risus;
 Et facit hos hilares, et dulcia verba loquentes.
 Omnibus hi studiis habiles sunt, et magis apti.
 Qualibet ex causa nec hos leviter movet ira.
 Largus, amans, hilaris, ridens, rubeique coloris,
 Cantans, carnosus, satis audax, atque benignus.

LXXXIX.

Cholerica sive Biliosa.

EST et humor cholerae, qui competit impetuosis.
 Hoc genus est hominum cupiens præcellere
 cunctos.
 Hi leviter discunt, multum comedunt, citò crescunt.
 Inde magnanimi sunt, largi, summa petentes.
 Hirsutus, fallax, irascens, prodigus, audax,
 Astutus, gracilis siccus, croceique coloris.

(*Addition A. V.*)

Blood is moist, warm, and vital as the air ;
While phlegm is cold, through water's copious share ;
Bile burns like fire, where'er it flows along ;
Gall, dry and cool, to earth bears likeness strong.

88.

Of Temperament.

THE SANGUINE.

SUCH are by nature stout, and sprightly too,
And ever searching after gossip new.
Love Venus, Bacchus, banquets, noisy joy,
And jovial, they kind words alone employ ;
In studies apt—pre-eminent in arts,
No wrath from any cause e'er moves their hearts.
Gay, loving, cheerful and profuse in all,
Hearty, tuneful, wherever fate may call ;
They're florid, bold, and yet benign withal.

89.

The Bilious Temperament.

WITH headstrong people yellow bile sorts well,
For such men would in everything excel.
They learn with ease—eat much and grow apace,
Are great, profuse, and avid of high place.
Hairy, bold, wrathful, crafty, lavish, shrewd,
Their form is lithe, complexion saffron-hued.

XC.

Phlegmatica sive Pituitosa.

PHLEGMA viros modicos tribuit, latosque, brevesque.

Phlegma facit pingues, sanguis reddit mediocres.

Otium non studio tradunt, sed corpora somno.

Sensus hebes, tardus motus, pigritia, somnus.

Hic somnolentus, piger, in sputamine multus.

Est huic sensus hebes, pinguis, facie color albus.

XCI.

Melancholica.

RESTAT adhuc cholerae virtutes dicere nigrae,
Qua reddit tristes, pravos, perpauca loquentes.

Hi vigilant studii, nec mens est dedita somno,

Servant propositum, sibi nil reputant fore tutum.

Invidus, et tristis, cupidus, dextraeque tenacis,

Non expers fraudis, timidus, luteique coloris.

XCII.

De Coloribus.

HI sunt humores qui praestant cuique colores.

Omnibus in rebus ex phlegmate fit color albus.

Sanguine fit rubens; cholera rubea quoque rufus.

90.

The Phlegmatic Temperament.

PHLEGM breadth imparts, slight power and stature
short,
Forms fat, and blood of an inferior sort.
Such men love ease, not books—their bodies steep,
And heavy minds and slothful lives in sleep.
Sluggish and dull their senses almost fail ;
They're fat, to spitting prone ; their mien is pale.

91.

The Melancholy Temperament.

OF dark Atrabilis we've next to learn—
Which renders man sad, base and taciturn ;
In studies keen, in mind not prone to sleep,
In enterprise unfaltering to keep.
Doubting, artful, sad, sordid misers, they
Are timid, while their hue resembles clay.

92.

Of Complexions.

BEHOLD the diverse humors which bestow
Varied complexions on all here below ;
From phlegm a pale complexion comes in all,
A dusky or florid from blood or gall.

(*Additio* ex Ed. Parisii, 1861.)

Corporibus fuscum bilis dat nigra colorem ;
Esse solent fusci quos bilis possidet atra.
Istorum duo sunt tenues, alii duo pingues,
Hi morbos caveant consumptos, hique repletos.

INDICIA REDUNDANTIS SANGUINIS.

Si peccet sanguinis, facies rubet, extat ocellus,
Inflantur genæ, corpus nimiùmque gravatur,
Est pulsusque frequens, plenus, mollis, dolor ingens
Maximè fit frontis, et constipatio ventris,
Siccaque lingua, sitis, et somnia plena rubore,
Dulcor adest sputi, sunt acria, dulcia quæque.

INDICIA EXUBERANTIS CHOLERÆ.

Accusat choleram dextræ dolor, aspera lingua,
Tinnitus, vomitusque frequens, vigilantia multa,
Multa sitis, inguisque egestio, tormina ventris,
Nausea fit, morsus cordis, languescit orexis,
Pulsus adest gracilis, durus, veloxque calescens—
Aret, amarescitque, incendia somnia fingit.

INDICIA REDUDANTIS PHLEGMATIS.

Phlegma supergrediens proprias in corpore leges,
Os facit insipidum, fastidia crebra, salivas,
Costarum, stomachi, simul occipitisque dolores,
Pulsus adest rarus, tardus, mollis, quoque inanis,
Præcedit fallax phantasmata somnus aquosa.

(*Addition from Paris Ed., 1861.*)

Black bile o'er bodies its dark color throws,
And in its grasp each mortal dusky grows.
These last are thin, the sanguine stout and tall;
Let those dread tabes—surfeits, these appal.

INDICATIONS OF PLETHORA.

Plethora's face is of a florid shade,
Her eyeballs large and very glaring made;
While cheeks and form with mass are overlaid.
The pulse is quick, full, soft; there's frontal pain,
And thirst, lewd dreams, and constipation reign,
While fluids bland to acid turn amain.

INDICATIONS OF EXCESS OF BILE.

Pain of right side and loaded tongue show bile,
Vomitings, vigils, ears that ring a while.
Thirst, nausea, looseness, colic's painful smart;
Poor appetite and biting cramps of heart.
The pulse, though light, doth bound with fev'rish start.
Bile spreads throughout its bitter taste of gall,
Burns, and gives rise to fiery dreams in all.

INDICATIONS OF EXCESS OF PHLEGM.

Excess of phlegm disturbs a healthy state,
Harms taste, gives loathings, tends to salivate.
Gives pain of stomach, ribs and back of head;
The pulse is rare and soft, its strength all fled,
And wat'ry dreams by artful sleep are bred.

INDICIA ABUNDANTIS MELANCHOLIÆ.

Humorum pleno dum faex in corpore regnat,
 Nigra cutis, durus pulsus, tenuisque urina,
 Sollicitudo, timor, tristitia, somnia tetra ;
 Acescunt ructus, sapor, et sputaminis idem.
 Levaque præcipuè tinnit vel sibilat auris.

XCIII.

De Phlebotomia, de Aetate Phlebotomiæ.

DENUS septem vix phlebotomiam petit annus.
 Spiritus uberius exit per phlebotomiam.
 Spiritus ex potu vini mox multiplicatur,
 Humorumque cibo damnum lentè reparatur.
 Lumina clarificat, sincerat phlebotomia
 Mentis et cerebrum, calidas facit esse medullas,
 Viscera purgabit, stomachum ventremque coercescit,
 Puros dat sensus, dat somnum, tædia tollit
 Auditus, vocem, vires producit et auget.

XCIV.

*Quibus Mensibus Conveniat, Quibusve Noceat
 Phlebotomia.*

TRES insunt istis, Maius, September, Aprilis,
 Et sunt Lunares, sunt velut Hydra dies.

INDICATIONS OF EXCESS OF BLACK BILE.

Whene'er this dreggy humor doth invade,
The pulse is hard, the renal stream delayed,
The skin throughout assumes a dusky shade.
Gloom reigns, and fear and dreams of darkest hue,
And acid belchings, taste and spit, ensue.
The lightest sound borne on the atmosphere,
Whistlings and ringings causes in the ear.

93.

Of Bleeding, and of the Age for Bleeding.

ERE seventeen years we scarce need drawing blood;
High spirits fall by tapping life's own flood.
Wine may restore a wonted, joyous mood,
But loss of blood is late repaired by food.
Bleeding the body purges in disguise,
For it excites the nerves, improves the eyes
And mind, and gives the bowels exercise.
Brings sleep, clear thoughts, and sadness drives away,
And hearing, strength and voice augments each day.

94.

**In what Months it is Proper, and what Emproper to
Bleed.**

CALLED lunar, are September, April, May,
Because they move beneath the Hydra's¹ sway.

¹ The constellation *Hydra*, or the *Water Serpent*, was, in ancient Astronomy, supposed to exercise a controlling influence over the phases of the moon.

Prima dies primi, postremaque posteriorum ;
 Nec sanguis minui nec carnibus anseris uti.
 In sene vel juvene si venæ sanguine plenæ,
 Omni mense benè confert incisio venæ.
 Hi sunt tres menses, Maius, September, Aprilis,
 In quibus eminuas, ut longo tempore vivas.

XCV.

De Impedimentis Phlebotomiæ.

FRIGIDA natura, frigens regio, dolor ingens,
 Balnea post coïtum, minor ætas atque senilis,
 Morbus prolixùs, potus repletio et escæ,
 Si fragilis, vel subtilis, sensus stomachi sit,
 Et fastidit, tibi non sunt phlebotomandi.

XCVI.

Quæ Circa Venæ Sectionem Observanda.

HÆC facienda tibi, quando vis phlebotomari,
 Vel quando minuis, fueris, vel quando minutus.
 Unctio sive lavacrum, potus, vel fascia, motus,
 Debent non fragili tibi singula mente teneri.

Two days—September first, May thirty-first—
For bleeding and for eating goose are cursed.
When blood abounds in full age or in youth,
May'st bleed in any lunar month, forsooth;
Yet chiefly in September, April, May,
Bleed freely, if you would prolong life's day.

95.

Of Obstacles to Bleeding.

COLD nature, clime, or when some sharp pain laces;
And after baths that follow love's embraces;
In youth, old age, amid disease's traces;
Or when of food a surfeit overplies
The stomach, and to constant qualms gives rise,
Then letting blood is truly most unwise.

96.

Circumstances Relating to Blood-letting.

WHATE'ER amount of blood you wish to let,
Or great, or small, these rules do not forget:
A bath, inunction, cord, the arm to bind,
Some wine, a stroll; lose never these from mind.

XCVII.

De Quibusdam Phlebotomiæ Effectibus.

EXHILARAT tristes, iratos placat, amantes
Ne sit amentes, phlebotomia facit.

XCVIII.

De Scissuræ Quantitate in Venæ Sectione.

FAC plagam largam mediocriter, ut citè fumus
Exeat uberius, liberiusque cruor.

XCIX.

Quæ in Venæ Sectione Consideranda.

SANGUINE subtracto sex horis est vigilandum,
Ne somni fumus lædat sensibile corpus.
Ne nervum lædas, non sit tibi plaga profunda.
Sanguine purgatus non carpas protinùs escas.

97.

Of some Effects of Blood=letting.

BLEEDING soothes rage, brings joy unto the sad,
And saves all lovesick swains from going mad.

98.

Of the Size of the Wound in Blood=letting.

A MEDIUM-SIZED incision always make,
Whate'er amount of blood you wish to take ;
The copious vapor rising sudden, flees,
And thus the blood escapes with greater ease.

99.

Things to be Considered in Blood=letting.

WHEN one is bled he should for full six hours
Most vigilant maintain his mental powers,
Lest fumes of artful slumber too profound
Should all his mortal nature sadly wound.
For fear that thou some slender nerve shouldst mar,
Conduct not the incision deep nor far ;
And being purged through blood, and thus renewed,
Haste not at once to sate thyself with food.

C.

Quæ post Phlebotomiam Vitanda.

OMNIA de lacte vitabis ritè minutus,
 Et vitet potum phlebotomatus homo,
 Frigida vitabis, quia sunt inimica minutis.
 Interdictus erit minutus nubilus aër.
 Spiritus exultat minutis luce per auras.
 Omnibus apta quies, est motus valdè nocivus.

CI.

Quibus Morbis et Aetatibus Phlebotomia Conde-
niat, et Quantum Sanguinis quoque tempore De-
trahendum.

PRINCIPIO minuas in acutis, peracutis.
 Aetatis mediæ multum de sanguine tolle.
 Sed puer atque senex tollet uterque parum.
 Ver tollat duplum, reliquum tempus tibi simplum.

CII.

Quæ Membra quoque Tempore Venæ Sectione
Vacuanda.

VER, æstas, dextras; autumnus, hyemsque sinis-
 tras.

100.

Things to be Avoided after Bleeding.

ALL things from milk as are in gen'ral made,
And draughts of wine, of whatsoever grade,
Should every one dismissed, avoided be
By recent subjects of phlebotomy.
Cold things are also hurtful to the weak,
Nor let them, dauntless, brave damp skies or bleak ;
For vigor only comes once more to these
From sunshine mingled with the passing breeze.
To all rest proves an everlasting gain,
While exercise occasions certain pain.

101.

In what Diseases, Ages and Quantities Blood-letting should occur.

ACUTE disease, or only so in part,
Demands blood-letting freely from the start.
In middle age, bleed largely without fear,
But treat old age like tender childhood here.
In spring you may bleed doubly at your pleasure—
At other times alone in single measure.

102.

What Parts are to be Depleted and at what Seasons.

IN spring, and likewise in the summer tide,
Blood should be drawn alone from the right side.

Quatuor hæc membra, hepar, pes, cepha, cor, vacu-
anda.

Ver cor, hepar æstas, ordo sequens reliquas.

CIII.

De Commodis ex Sectione Salvatellæ.

EX salvatella tibi plurima dona minuta,
Purgat hepar, splenem, pectus, præcordia, vocem,
Innaturalem tollit de corde dolorem.

In autumn sere, or on cold winter's day,
Take from the left in corresponding way.
Four parts distinct we must in turn deplete—
The liver, heart, the head, and last the feet.
In spring the heart—liver when heats abound,
The head or feet, whene'er their turn comes round.

103.

Of the Benefit of Bleeding from the Salvatella Vein.

TO mortals there will come superior gain,
From tapping oft the Salvatella vein;
It frees the voice, spleen, liver and the chest,
And heart, whene'er abnormally distressed.

SPECIMENS OF THE ENGLISH TRANSLATIONS, OF WHICH
THERE APPEAR TO HAVE BEEN THREE HERETOFORE
MADE, VIZ.: A. D. 1575, 1607 AND 1617.

The first from a MS. in the Library of Corpus Christi College, Oxford,
dated 1575 :

“The puisante Kinge of Brittanneye
The schole of famous memorye,
Salernum, biddes him selfe to frame,
If healte he woulde and kepe the same ;
Geve cares noe place within thy brest ;
Lett fretting furies be supprest ;
Too muche of wine use not to swill ;
Suppe you but lighte, eate not thy fill ;
At meate to sitte soe longe a time,
To rise is not soe greate a crime ;
At noone geve not thye selfe to slepe ;
Nor use thye water for to kepe.

“He maye that liste this to observe,
Him selfe longe time in healte preserve.
When physicke harde is to be hadd,
Three things may be in steede:
The minde in noe wise must be sadde,
Meane reste and diette muste thee feede.”

The second called the ENGLISHMAN'S DOCTOR, London, A. D. 1607 :

“ The Salerne Schoole doth by these lines impart
All health to England's King, and doth advise
From care his head to keepe, from wrath his harte.
Drink not much wine, sup light, and soone arise.
When meat is gone long sitting breedeth smart ;
And after noone still waking keepe your eies,
When mou'd you find your selfe to nature's need,
Forbeare them not, for that much danger breeds,
Use three physitians still—first Dr. Quiet,
Next Dr. Merry-man, and Dr. Dyet.”

The third called the REGIMENT OF HEALTH, London, 1617 :

“ All Salerne Schoole thus writes to England's King,
And for men's health these fit advises bring.
Shunne busie cares, rash angers, which displease ;
Light supping, little drinke doe cause great ease.
Rise after meate, sleepe not at afternoone,
Urine and nature's neede, expell them soone.
Long shalt thou live if all these well be done.
When physicke needes, let these thy doctors be,
Good diet, quiet thoughts, heart mirthful, free.”

APPENDIX.

THE FOLLOWING PRECEPTS ARE EXCERPTS FROM THE PARIS
EDITION OF 1861, AND WITH THE EXCEPTION OF THE
FIRST FEW, TOUCHING THE ART AND PRACTICE
OF MEDICINE, RELATE TO THE GEN-
ERAL SUBJECT OF THE POEM.

Laus Medici.

SENSUS et ars medici curant, non verba sophistæ;
 Hic ægrum relevat curis, verbis necat iste.

Medicinæ Objectum.

NOSSE malum, sanos servando, ægrisque medendo;
 Consule naturam, poteris prudentior esse.
 Est medicus, scit qui morbi cognoscere causam;
 Quando talis erit, nomen et omen habebit.
 Sunt medico plura super ægris respicienda;
 In membro crasis, atque situs, plasmatio, virtus,
 Morbi natura, patientis conditiones.
 Digere materiam, crudamque repelle nocivam,
 Mollifica duram, compactam solve, fluentem
 Et spissam liquefac, spissam lenique fluentem.

Medicinæ Limites.

CONTRA vim mortis, non est medicamen in hortis.
 Si medicus cunctos ægros posset medicari,

The Physician's Praise.

GOOD common sense and leechcraft cure disease,
 Not empty words of boastful, lying quack;
 The first combined give suff'ring mortals ease,
 The last to perish, leave them on the rack.

Objects of Medicine.

FROM laws of health and sickness learn disease;
 Who studies life, her laws more wisely sees.
 The greatest duty of the Healing Art
 Is first to know whence all diseases start.
 A skilled physician will be always sure
 To read disease, and somehow work a cure.
 A doctor, in whatever patient's case,
 Has many blind and knotty points to face;
 As heat of parts, their posture and their form,
 Disease, the patient's strength to breast its storm.
 He must change solids, check a growing tumor,
 And swellings soften into transient humor;
 Or liquefy deposits quickly growing,
 And turn them all into some matter flowing.

Limits of Medicine.

ALAS! no herb in any garden grows
 That can avert grim Death's unerring throés.

Divinus magis deberet jure vocari.
 Non physicus curat vitam, quamvis benè longat ;
 Natura, quæ conservat, descendens, corpora sanat.

Medici Incommoda.

STERCUS et urina medico sunt fercula prima ;
 Hydrops, quartana, medico sunt scandala plana.

Ad Præcabendum Aegrorum Ingratitudinem.

NON didici gratis, nec musa sagax Hippocratis
 Ægris in stratis serviet, absque datis.
 Cum locus est morbis, medico promittitur orbis ;
 Mox fugit a mente medicus, morbo recedente.
 Instanter quærat nummos, vel pignus habere ;
 Fidus nam antiquum conservat pignus amicum ;
 Nam si post quæris, inimicus haberis.¹

¹ A mediæval physician, by the name of Ericus Cordus, thus wittily alludes to the ingratitude of patients :

Tres medicus facies habet ; unam, quando rogatur,
 Angelicam ; mox est, cum juvat ipse, Deus.
 Post ubi curato, poscit sua præmia morbo,
 Horridus apparet, terribilisque Sathan.

Were doctors skilled enough to undermine
 Each fell disease, they'd almost be divine.
 But, as all practice shows, no doctor can
 Make life anew, though he may stretch its span.
 Nature this power most jealously reserves—
 Alone the body heals and life preserves.

Enconveniencies of Physicians.

THE dish which first the doctor's advent greets,
 Holds what his patient morbidly excretes.
 Dropsy and stubborn quartans on their part,
 Are glaring scandals to the Healing Art.

How to Forestall the Ingratitude of Patients.

KNOWLEDGE not gratis comes. Nor without fees,
 On sick men, would attend Hippocrates.
 When any doctor first attends a call,
 The patient would bestow the world and all ;
 But once relieved and safely out of bed,
 The doctor's aid from memory has fled.
 And most of all if he should dare to ask
 Reward or pledge due for his thankless task.

Three faces wears the doctor : when first sought,
 An angel's ; and a god's, the cure half wrought ;
 But when, that cure complete, he seeks his fee,
 The De'il looks then less terrible than he.

GOOD'S HIST. MED., p. 227.

Dum dolet infirmus, medicus sit pignore firmus ;
Ægro liberato, dolet de pignore dato.
Ergo petas pretium, patienti dum dolor instat ;
Nam dum morbus abest, dare cessat, lis quoque restat.
Empta solet care multum medicina juvare.
Si qua detur gratis, nil affert utilitatis.
Res dare pro rebus, pro verbis verba solemus ;
Pro vanis verbis, montanis utimur herbis ;
Pro caris rebus, pigmentis et speciebus.
Est medicinalis medicis data regula talis ;
Ut dicatur *da, da*, dum profert languidus *ha, ha !*
Da medicis primo medium, medio nihil imo.
Expers languoris, non est memor hujus amoris ;
Exige dum dolor est ; postquam pœna recessit,
Audebit sanus dicere ; multa dedi.

For an old pledge is a good *bond* 'twixt friends,
Until collected, when all friendship ends.
Let doctors, then, while sick men groan and whine,
Demand that they some legal pledge assign;
For when their pangs and suff'rings all are flown,
O'er pledges given they will curse and groan.
Then always ask the patient for thy fee,
Ere yet from danger he is saved and free;
Since, when released from fell disease's claw,
None pay the doctor till compelled by law.
Hence, 'tis that every costly drug is thought
Much better of, for being richly bought;
While from all skill which gratis we bestow,
No usefulness is ever deemed to flow.
Things pay for things, words pay for words in kind;
For vain words give the cheapest herbs you find.
For high fees give such precious drugs as are,
The costly compounds of the *species-jar*.
Let doctors, then, of whatsoever school,
Remember to observe this prudent rule:
When tortured patients cry out, *Oh, dear me!*
Then let each say, *I'll thank you for my fee.*
Yes, pay; discharge the obligation now,
Ere like the rest the thing you disavow.
Men freed from pain, we find, too soon forget
How much to faithful doctors they're in debt.
Be sure to ask your pay, while lasts the pain,
Or else at law a suit you must maintain;
And the recovered man, indignant, will
Exclaim: *I've paid, twice paid, this costly bill.*

Conditiones Necessariæ Medico.

CLEMENS accedat medicus cum veste polita ;
 Luceat in digitis splendida gemma suis.
 Si fieri valeat, quadrupes sibi sit pretiosus ;
 Ejus et ornatus splendidus atque decens.
 Ornatu nitido conabere carior esse,
 Splendidus ornatus plurima dona dabit.
 Viliter inductus munus sibi vile parabit,
 Nam pauper medicus vilia dona capit.

Medicaster.

FINGIT se medicum quivis idiota, profanus,
 Judæus, monachus, histrio, rasor, anus,
 Sicuti alchemista medicus fit aut saponista,
 Aut balneator, falsarius aut oculista.
 Hic dum lucra quærit, virtus in arte perit.

Exhortatio Sanitatis.

TESTATUR sapiens quod Deus omnipotens
 Fundavit physicam : prudens hic figurat illam.
 Ad finem properat qui modo natus erat ;
 Nunc oritur, moritur statim, sub humo sepelitur.

Demeanor Necessary for the Physician.

LET doctors call in clothing fine arrayed,
 With sparkling jewels on their hands displayed;
 And, if their means allow, let there be had,
 To ride, a showy, rich-attired pad.
 For when well dressed and looking over-nice,
 You may presume to charge a higher price,
 Since patients always pay those doctors best,
 Who make their calls in finest clothing dressed,
 While such as go about in simple frieze,
 Must put up with the meanest grade of fees;
 For thus it is poor doctors everywhere,
 Get but the smallest pittance for their share.

Of Quackery.

THERE is no fool, whate'er the sex or grade,
 Monk, barber, Jew, comedian, or old maid,
 Soap-boiler he, or pompous alchemist,
 Bath-keeper, forger, or poor oculist,
 But has his name among wise Doctors placed,
 And thus through greed the Healing Art's disgraced.

Exhortation to Health.

THE wise man says, God made the Healing Art,
 And skillful thus describes its proper part.
 All creatures to their end are hurried on,
 Live briefly, die, return to earth anon;

Sub pede calcatur, vermibus esca datur.
 Huic succurratur, quod benè quis diætatur.
 Vitam prolongat, sed non medicina perrennat.
 Custodit vitam qui custodit sanitatem.
 Sed prior est sanitas quam sit curatio morbi.
 Ars primitus surgat in causam, quo magis vigeatis.
 Qui vult longinquum vitam perducere in ævum,
 Mature fiat moribus ante senex,
 Senex maturè, si velis esse dici.

Hygiene.

TRISTE cor, ira frequens, benè, si non sit, labor
 ingens,
 Vitam consumunt hæc tria fine brevi ;
 Hæc namque ad mortis cogunt te currere metas.
 Spiritus exultans facit ut tua floreat ætas,
 Vitam declinas, tibi sint si prandia lauta,
 Qui fluxum pateris, hæc ni caveas, morieris :
 Concubitum, nimium potum, cum frigore motum,
 Esca, labor potus, somnus, mediocria cuncta :
 Peccat si quis in his, patitur natura moleste.
 Surgere mane cito, spatiatim pergere sero ;
 Hæc hominem faciunt sanum, hilaremque relinquunt.

Their bodies, daily trodden 'neath our feet,
 To worms afford a palatable treat.
 Whoe'er by diet rules his daily life,
 Prepares himself to breast its wearing strife.
 This Physic does by rules, but still cannot
 Extend life's course beyond man's destined lot.
 Who guards his health, his life in turn makes sure—
 Prevention far surpasses any cure.
 Let art then check disease's devious ways,
 That mortals all may have increase of days.
 Hence he who wishes long in life to stay,
 Will aged manners wear before their day,
 That hale in age all greet him by the way.

Hygiene.

DEEP sadness, anger, or unwilling toil,
 All render human life an early spoil
 To Death, and thus they hurry on each soul
 Toward the last inevitable goal;
 While cheerful spirits, magic-like, will raise
 Life's tone, and thus prolong its term of days.
 But such as unto pompous feasts incline
 In youth, invite a premature decline.
 Who tampers with a flux may lose his life,
 The same with cold, much drink and am'rous strife.
 Food, labor, sleep, when moderate each day,
 Do good—'tis surfeits hurry on decay.
 To rise betimes, at evening to walk late,
 Keep man in health, contented and elate.

Venti.

SUNT Subsolanus, Vulturnus et Eurus, eoi,
 Circinus occasum, Zephyrusque, Favonius afflant,
 Atque die medio Notus hæret, Africus Auster,
 Et veniunt Aquilo, Boreas, et Caurus ab Arcto.

Autumnus.

FRIGIDUS Autumnus siccus prohibet tibi fructus ;
 Humida cum calidis prosunt ; vini sunt capienda ;
 De farinacea caveas et phlebotomia ;
 Proficit ac usus veneris tibi nunc moderatus.

Hiems.

EST Hiems tempus frigidum, humidum, gelidumque ;
 Calida cum siccis, quantum poteris, tibi tollis ;
 Phlebotomia modo dabitur, purgatio nulla.
 De rusticis simul assatis comedemus.
 Omnia carnosæ bona sint mixta piperito,
 Et tunc venereus semel in mense valet usus ;
 Venereum do consilium, si lex patiatur.
 Quæ si non patitur, tunc his stultum videatur,
 Hæc definivit medicorum concio tota ;
 Nam qui sic vivit, saluti sit sibi vita.

 Winds.

ALL Eastern winds their rise take with the dawn,
 While Western rise when Phœbus has withdrawn.
 The moist South wind comes with the mid-day's glow,
 And from the Pole the boist'rous North winds blow.

 Autumn.¹

AGAINST dry fruit the autumn chills protest,
 Then moist, warm things, with ripe old wine, are
 best.

All farinacea shun, and bleedings, too,
 But Venus mildly served will comfort you.

 Winter.

THE winter months are cold and damp and drear,
 And tables then should groan 'neath gen'rous
 cheer.

Be bleedings slight; be strong purgations none,
 And roasted dishes to a turn be done.

With pepper season every kind of meat;
 And once a month refresh love's urgent heat.

This we advise if one can set a rule,
 Which, if not proved, proves him to be a fool.

Who keeps this law, physicians all agree,
 Through life in health unceasingly shall be.

¹The hygiene of spring and summer will be found in Chapter LXXXV. of the original Poem.

De Mensibus.—Januarius.

IN Jano claris calidisque vinis potiaris ;
 Lædit enim medo tunc potus, ut benè credo ;
 Ne tibi languores sint, aptos sume liquores ;
 Nec nimium cogita ; communia fercula vita.
 Balnea sunt grata ; sed potio sit moderata.
 Escas per Janum calidas est sumere sanum.

Februarius.

NASCITUR occulta febris Februo tibi multa :
 Potibus et escis, si caute vivere velis,
 Tunc cave frigora : de pollice sumi cruorem.
 Si comedis betam ; nec non anserem, vel anethum,
 Potio sumetur : in pollice tunc minuatur.

Martius.

MARTIUS humores pandit, generatque dolores.
 Venas non pandes ; radices sedulo mandes ;
 Sume cibum modice coctum ; si placet, jure.
 Balnea sint assa, nec dulcia sint tibi cassa.

Regimen of the Months.—January.

LIGHT mulléd wines in January drink,
For Mead is then unwholesome, as we think.
And that thou mayst nor languid feel, nor tame ;
Partake of liquors of strength-giving fame.
Task not too much thy mind, spurn common fare,
Baths then are good, but in all drink be spare.
In January hot food always eat,
Since this will furnish a most wholesome treat.

February.

FEBRUARY breeds fever in our veins ;
Eat little and escape repletion's pains.
Nor bleed from thumb ; be careful of a chill,
And should you eat of goose, or beet, or dill,
Take wine ; then may you bleed your thumb at will.

March.

MARCH humors brings and giveth rise to pains ;
Then eat of roots, but open not thy veins.
Take meats but slightly cooked, and take their juice ;
Of vapor baths and sweetened food make use.

 Aprilis.

SE probat in vere Aprilis vires inhabere ;
 Cuncta renascuntur ; pori terræ aperiuntur.
 In quo calefit sanguis recensque recrescit,
 Venter solvendus, cruor pedis est minuendus.

Majus.

MAJO securè laxari sit tibi curæ ;
 Scindatur vena ; sic balnea dantur amœna ;
 Cum validis rebus sint balnea, vel cum speciebus.
 Absinthii lotio ; edes cocta lacte caprino.

Junius.

IN Junio gentes perturbat medo bibentes ;
 Atque novellarum fuge potum cerevisiarum.
 Ne noceat cholera valet ita refectio vere :
 Lactuæ frondes ede ; jejunos bibe fontes.

Julius.

CUI vult solamen Julius præbet hoc medicamen :
 Venam non scindas, nec ventrem potio lædat ;
 Somnia compescat et balnea cuncta pavescat,
 Ac Veneris vota ; sit salvia ; anethum nota.

April.

APRIL new life infuses into Spring,
And all things bloom at earth's awakening.
The blood grows warm and upward shoots through heat,
Then purge yourself and from the foot deplete.

May.

WHEN May has come, just purge yourself at will,
Be bled, and take of sumptuous baths your fill;
Let spicy balsams through them be diffused,
And wormwood lotions also freely used.
Whatever things are chosen then for food,
In milk of goats should first be steeped and stewed.

June.

MEAD sickens men, nor is it fit for food
In June, nor any ale that's newly brewed.
And to disarm the bile adopt this rule:
Eat lettuce leaves and drink from nature's pool.

July.

WHO would some solace find e'en in July,
From all blood-letting and strong drink must fly;
His sleep abridge, of baths and love take heed,
And drink ptisans of sage and aniseed.

Augustus.

QUISQUIS sub Augusto vivat moderamine justo,
 Raro dormitet; frigus, coïtum quoque vitet;
 Balnea non curet, nec multa comestio ducet;
 Nemo laxari debet, nec phlebotomari.
 Potio vitetur ac lotio nulla paretur;
 Hic calidos vitare cibos, hoc mense nocivos.

September.

FRUCTUS maturi Septembri sunt valituri,
 Et pyra, cum vino, poma, cum lacte caprino;
 Atque diuretica tibi potio fertur amœna.
 Tunc venam pandes, species cum semine mandes.

October.

OCTOBER vina præstet, cibos atque ferinos;
 Nec non arietina caro valet, et volucrina.
 Quatenus vis comede; sed non præcordia læde,
 Lac ede caprinum, caryophyllum lacque ovinum.

August.

WHOEVER would in August rightly live,
But little slumber to himself must give ;
Will fly love's warm embraces, fear a chill,
Shun baths, nor eat at any meal his fill.
Nor should he either purge himself or bleed,
Drink wine at all, or even bathe, indeed ;
But chiefly, let no hot and luscious meats
Tempt any one to gastronomic feats.

September.

GOOD is ripe fruit by rich September strewed,
Goat's milk, grapes, crabs, pears — all make
wholesome food.
Use diuretic drinks, bleed then at will,
And of stone fruits take undismayed your fill.

October.

OCTOBER brings us corn and wine and game ;
Then flesh of goats is good, wild fowl or tame ;
Eat when you like, but still your stomach spare ;
Goats' milk and ewes', with cloves—be these your fare.

November.

IPSA Novembri dat regula; medoque bibatur,
 Spica recipiatur, mel, zingiber comedatur.
 Balnea cum venere, tunc nullum constat habere.
 His vir languescit, mulieris hydrops quoque crescit.

December.

SANÆ sunt membris, calidæ res mense Decembri;
 Caulis vitetur, capitalis vena secetur;
 Lotio sit rara, sed phas et potio cara;
 Frigore sæpe tegas caput, ut sanus ibi degas.
 Ut minus ægrotes, cinnamona reposita potes.

Generales Regulæ Cibationis.

SI non consuesti cœnam, cœnare nocebit.
 Res non consuetas, potus, cibos peregrinos,
 Pisces et fructus, fuge crebras ebrietates.
 Omnem post esum bibere, ne te fore læsum.
 Qui possit vere debet hæc jussa tenere;
 Non bibe ni sitias, et non comedas saturatus;
 Est sitis atque fames moderata bonum medicamen;
 Si super excedant, important sæpe gravamen.
 Cures quando bibes; sanus post talia vives.
 Quandocùmque potes parce; post balnea potes.
 Cœna brevis, vel cœna levis fit raro molesta;

 November.

TAKE for November this, as wholesome creed :
 Eat spice and honey, ginger, too—drink mead.
 Baths weaken then, and nuptial rite deprives
 Husbands of strength, and dropsy brings on wives.

 December.

WARM things employ in cold December's reign ;
 Cabbage avoid ; bleed from the temple's vein.
 Shun baths, but let all food that's rated dear,
 Like wine and pheasants, form thy daily cheer.
 From draughts of air let thy head guarded be,
 And for health's sake drink only cassia tea.

 General Rules for Eating.

WITHOUT the habit, suppers never suit ;
 Shun then strange meats and drinks and fish
 and fruit.
 And frequent revels, of disease the root.
 Take wine for health's sake after every course,
 And those who can let them this rule enforce.
 Drink not when needless ; eat not out of mood ;
 For thirst and hunger tonic powers include,
 While surfeits bring of direst ills a brood.
 Note *when* you drink, that you may not fall ill,
 Note *what* you drink ; drink after baths your fill.

Magna nocet, medicina docet, res est manifesta ;
 Nunquam diversa tibi fercula neque vina
 In eadem mensa, nisi compulsus capienda.
 Si sis compulsus, tolle quod est levius.
 Si sumis vina simul et lac, sit tibi lepra.
 O puer ante dabis aquam ; post prandia dabis.
 Pauperibus sanæ sint escæ quotidianæ ;
 Cœna completa completur tota diæta.
 Pone gulæ metas ut sit tibi longior ætas ;
 Ut medicus fatur ; parcus de morte levatur.

Ordo Cœnæ.

PRÆLUDANT offæ, præcludant omnia coffæ.
 Dulciter invadet, sed duriter ilia radet,
 Spiritus ex vino quam fundit dextra popino.
 Sit tibi postremus panis in ore cibus.
 Non juvat a pastu sumpto flagrantior ignis.
 Post cœnam stabis aut passus mille meabis.

Liquores e Pomo et e Pyro.

JAM sua Neustriaci jactent pyra, pomaque campi,
 De quibus elicies mustum, calidosque liquores ;
 Quod si sorbebis, pinguesces atque valebis.

'Tis heavy, not light, suppers that give pain,
 As common sense and doctors both maintain.
 Unless compelled, you never should combine,
 At one meal, divers sorts of food or wine ;
 But if constrained, then take the lightest cheer ;
 From wine and milk a lepra will appear.
 Routine before and after meals demands
 Water, dispensed to wash convivial hands.
 With wholesome dishes be all paupers fed ;
 Let supper close our calls for daily bread.
 Curb appetite and thus prolong your breath—
 Temp'rance, the doctors tell us, laughs at death.

Order of Supping.

BEGIN with meats, with coffee then conclude ;
 Eschew such drinks as toper hands have brewed,
 Which burn our flesh, yet palate all delude.
 Be bread the last of anything you eat,
 And after meals shun fires that give much heat.
 But supper over, then your time beguile
 With rest, or gently strolling for a mile.

Cider and Perry.

IN Neustria's fields sweet pears and apples grow,
 And wines and liquors armed with fiery glow.
 Partake of them as oft as you prefer,
 And health and flesh on you they will confer.

Medo.

O DULCIS medo, tibi pro dulcedine me do!
 Pectus mundificas, ventrem tu, medo, relaxas.
 Hoc dicit medo : qui me bibit, hunc ego lædo ;
 Hoc sic vult medo ; cum confestim sibi me do,
 Stringit medo venam, et vocem reddit amœnam.

Coffæum.

IMPEDIT atque facit somnos, capitisque dolores
 Tollere coffæum novit, stomachique vapores ;
 Urinare facit ; crebrò muliebra movit.
 Hoc cape selectum, validum, mediocriter ustum.

De Usu Balnearum.

SI vitare velis morbos et vivere sanus,
 Hæc precepta sequi debes, aliosque docere ;
 Lotus, jejunus, post somnum non bibes statim ;
 Detecto capite sub frigore non gradieris,
 Nec sub sole ; tibi sunt quia hæc inimica.
 Rheuma, dolor capitis, oculus flens, ulcera, plagæ,
 Repletus venter, densa æstas, balnea vetent.
 Balnea post mensam crassant, sed antè macrassant.
 Humida pinguescunt, ast arida sæpe calescunt.
 Ventre repleto, balneum intrare caveto,
 Sed cum decoctus fuerit cibus, ipsum habeto.

Mead.

O SWEETEST Mead! I yield myself to thee,
 Who cleansest chest and keepest bowels free!
 Though Mead replies, I always cause regret
 Where'er I'm drank; still, Mead, I love thee yet;
 For fatal bleeding thou dost hinder often,
 And human voices lovest well to soften.

Coffee.

COFFEE to some gives sleep, to some unrest,
 Headache relieves, and stomach when oppressed;
 Will monthly flow and urine too procure.
 Take it slow-roasted, each grain picked and pure.

Of the Use of Baths.

WOULDST thou have health? Into disease ne'er
 fall?

These precepts learn and promulgate to all.
 When fresh from sleep and fasting, drink thou not,
 Nor walk bareheaded in cold air or hot;
 Such things do harm in whatsoever spot.
 Headache, catarrh, ophthalmia, and fresh wound,
 Surfeit, or when great summer heats abound
 On bathing put their veto most profound.
 Baths after meals make flesh, before, deplete.
 Wet baths will nourish; dry cause only heat.

Si fornicasti, vel balnea si visitasti,
 Non debes scribere, si vis visum retinere.
 Balneo peracto non immediatè cibato ;
 Dimittas potum, nam expertis est benè notum.
 Æquoreum lavacrum dessicat corpora multum,
 Dulcis aqua stringit, infrigidat membra lavacrum.
 Balnea sunt calida, sit in illis sessio parva,
 Corporis humiditas ne continuetur in illis.

Vini Subtilis Effectus.

VINUM subtile facit in sene cor juvenile ;
 Sed vinum vile reddit juvenile senile.
 Dat purum vinum tibi plurima commoda ; primum
 Confortat cerebrum, stomachum reddit tibi lætum,
 Fumos evacuat, et viscera plena relaxat ;
 Acuit ingenium, visum nutrit, levat aures,
 Corpus pinguificat, vitam facit atque robustam.

Vini Nobis Effectus.

DANT nova pectori majorem vina calorem ;
 Urinam procurant, capiti nocumenta ministrant.
 Sunt calefactiva generaliter omnia vina.
 Ebrius efficitur citius potans vina nigra ;
 Ventres constringunt, urunt, et viscera lædunt.

All bathings shun soon after having fed,
 But when digestion's done, no bathings dread.
 Just fresh from nuptial rite or bath refrain
 From writing, if your sight you would maintain.
 Fresh from the bath to eat is never good,
 Nor drink, as experts long have understood.
Salt water dries the body very much—
Fresh, tones it; that of *wells* chills by its touch.
 In warm baths never make a lengthy stay,
 Lest inner moisture be increased this way.

Effects of Sparkling Wine.

SOUND wine revives in Age the heart of youth,
 While poor wine acts the other way, forsooth.
 Pure wine on all refreshment will bestow,
 In brain and stomach cause a cheerful glow,
 And stagnant currents force anew to flow.
 'Twill all depressing, carking gloom remove,
 Sharpen the mind and also sight improve;
 Quicken the ear and the whole body nourish,
 And cause old age with youthful bloom to flourish.

Effects of New Wine.

NEW wines inflame the breast, the reins excite,
 Injure the brain and have a burning might.
 Dark wines are quickest to intoxicate,
 To burn, destroy, as well as constipate.

Tempus et Modus Dormiendi.

SEX horis dormire sat est juvenique senique ;
 Septem vix pigro, nulli concedimus octo.
 Ad minus horarum septem fac sit tibi somnus.
 Si licet ad nonam, nunquam ad decimam licet horam ;
 Si potes, ad noctis normam rege tempora somni ;
 Si natura dolet, lucis primum adde trientem ;
 Præstat enim dormire die, quam membra quiete
 Frustrare ; et lucis pars prima aptissima somno est.
 Utilis est somnus moderatus cuique animali,
 At nimium diuturna quies mala plurima profert.
 Pessima forma recumbendi est dormire supinus,
 Utilis est tussi prona, sed lumina lædit ;
 In latus alterutrum præstat se præbere somno
 Intentum, et si nihil prohibet, latus elige dextrum.
 In dextro latere somnus tuus incipiat ;
 Ad latus oppositum finis tibi perficiatur.

Ventositas et Mictura.

IN die mictura vicibus sex fit naturalis ;
 Tempore bis tali, vel ter, fit egestio pura.
 Non cesses mingens, si Rex processerit iens.
 Antiquo more mingens pedis absque pudore ;
 Mingere cum bombis res est saluberrima lombis.

The Time and Mode of Sleeping.

SIX hours of sleep suffice for sire and son,
Seven hours we grant to sloth, an eighth to none;
In less than seven be all thy sleeping done.
If nine are needed, take not thou a tenth;
Conform thy sleep to night's appointed length.
Should health demand, from morning take a third;
Better that one from bed all day ne'er stirred,
Than rob his limbs of their accustomed rest;
And for such sleep the morning hour is best.
Sleep in due measure profits every one,
But through excess much ill is often done.
Nothing is worse than on the back to lie;
While prone relieves a cough, yet hurts the eye.
'Tis well to change from side to side at night,
And, naught forbidding, choose at first the right.
Upon this side begin thy night's repose,
And on the left let sleep her season close.

Of Nature's Calls.

AT least six times in every fleeting day,
Some tribute to the renal function pay,
And twice or thrice all alvine calls obey,
Nor pause should e'en the King pass by that way.
For usage old asserts that 'tis no shame
To yield to Nature, whatsoe'er her claim.

Non ventrem stringens, retines bombum veteratum ;
 Nam ventum retinens, nutris morbum veteratum.

Ova.

SI sumas ovum, molle sit atque novum.
 Filia presbyteri jubet hæc pro lege teneri ;
 Quod bona sunt ova candida, longa, nova ;
 Hæc tria sunt norma ; vernalia sunt meliora ;
 Et gallinarum tibi sint, non aliarum.
 Post ovum bibens, medico clam surripi pœnam.
 Anseris ovum non benè nutrit, nec benè solvit ;
 Gallinæ coctum, non ex tote benè nutrit,
 Et leviter solvit ; non est sanabile frixum.
 Post ovum molle, bonum haustum tibi tolle ;
 Post durum, bibe bis, sic sano corpore vivis.

Lætificantia.

CARMINA lætificant animum, persæpe jocosa
 Fœmina ; jucunda cole, desere litigiosa ;

But that good comes, so it is well believed,
 To parts most distant from the ones relieved.
 Such then as dare her warning voice neglect,
 May soon some unrelenting ill expect.

Eggs.

WHENEVER eggs before you are displayed,
 Select the soft and those just newly laid.
 The Elder's daughter gives this rule to you,
 That eggs are best when white and long and new.
 These rules again observe: the best are borne
 By barnyard fowls, and laid at early morn.
 Drink after eggs will keep you strong and sound,
 E'en when the doctor is himself around.
 Goose eggs of little value are at best,
 And oftentimes not easy to digest.
 While those of other fowls in kind allied
 Are easy to digest, except when fried.
 With a fresh drink let each soft egg be followed;
 Should eggs be hard, then let two drinks be swallowed:
 From such precautions may good health be borrowed.

The Delights of Life.

MUSIC sweet solace brings to all mankind,
 With fair companions of a joyous mind.

Sæpe tibi vestis novitas sit speciosa,
Interdumque thoro sit amica tibi generosa.
Fercula sic sapias, et pocula sume morosa;
Indulgere gulæ caveas, contemne gulosa;
Vivere morosè studeas, fugias vitiosa.

Valedicere.

EXPLICIT tractatus qui Flos Medicinæ vocatur.
Auctor erat gratus, per quem fuit abbreviatus;
Sublimis status cœlo sit ei preparatus;
Christi per latus stet cum Sanctis elevatus.

Amen:

FINIS.

Shun mournful thoughts, each fleeting pleasure seize ;
Let garments rare thy fancy daily please.
May some dear maid her gen'rous love bestow,
To make thy heart with kindred passion glow.
The choicest food and dainty cups prepare,
Yet shun excess and glutton's luscious fare ;
And study ever to direct thy life
In pleasant paths, and far removed from strife.

Valedictory.

THE Flower of Physic endeth here its strain ;
The Author, happy o'er his garnered grain,
Prays that in Heaven there be prepared for him,
A seat near Christ, and His blest Seraphim.

Amen!

FINIS.

